

He That Gathereth

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A FIRST HAND ACCOUNT OF
THE THIRD WORLD CONFERENCE ON FAITH
AND ORDER—HELD IN LUND, SWEDEN,
AUGUST 15-28, 1952



by

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*Venture of Faith, The Birth of the World Council of Churches
and*

*Exploring Paths of Church Unity,
A Preliminary Study Guide for Lund*

1952

WORLD COUNCIL OF CHURCHES

156 Fifth Avenue, New York 10, N. Y.



*To the Wardens, Vestry and Congregation
of Christ Church, Lexington, Kentucky,
for their ecumenical vision and generous
contribution toward the advancement of
church unity and cooperative
Christianity, with real affection.*



*“And grant that all those who do confess thy holy name
may agree in the truth of thy holy Word, and live in
unity and Godly love.”*

—The Book of Common Prayer, page 74

Preface



THE purpose of this booklet is to present the material discussed at Lund along with the conclusions reached and the progress made, in such a way as to be useful for reading by all Christians, both the clergy and the laity, and for guidance in the conducting of study groups. The booklet also contains practical suggestions for measures which may be taken by individuals and groups for furthering Christian understanding among the churches.

While supplementary reading is suggested, the essential material is contained within this booklet so that in any place, under interested leadership, the highly theological discussions at Lund can be brought, in some degree at least, to devoted churchmen everywhere.

The intention has been to make as clear as possible some of the great issues before the churches.

—THE AUTHOR

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Prologue



A Word to the Churches

This message was prepared by a special committee and presented at the final session of The Third World Conference on Faith and Order and adopted unanimously for immediate release to the public. Since it is an inspiring part of the Conference Report, the whole of it is given as a prologue text for what follows.

“We have been sent to Lund by our churches to study together what measure of unity in matters of faith, church order and worship exists among our churches and how we may move towards the fuller unity God wills for us. We give thanks to the Lord of the Church for what He has wrought among us in and through our fellowship, conversation and prayer, and for evidences that in *several parts of the world Churches are drawing closer together*. We have made many discoveries about one another’s churches, and our perplexity in the face of unresolved differences has been surpassed by our gratitude for the manifold grace of God which we see at work in the life of the churches all over the world.

“We have seen clearly that we can make no real advance towards unity if we only compare our several conceptions of the nature of the Church and the traditions in which they are embodied. But once again it has been proved true that as we seek to draw closer to Christ we come closer to one another. We need, therefore, to penetrate behind our divisions to a deeper and richer understanding of the mystery of the God-given union of Christ with His Church. We need increasingly to realize that the separate histories of our churches find their full meaning only if seen in the perspective of God’s dealings with His whole people.

Acts of Obedience

“We have now reached a crucial point in our ecumenical discussions. As we have come to know one another better, our eyes have been opened to the depth and pain of our separations and also to our fundamental unity. The measure of unity which

it has been given to the churches to experience together must now find clearer manifestation. *A faith in the One Church of Christ which is not implemented by acts of obedience is dead.* There are truths about the nature of God and His Church which will remain forever closed to us unless we act together in obedience to the unity which is already ours. We would, therefore, earnestly request our churches to consider whether they are doing all they ought to do to manifest the oneness of the people of God. *Should not our churches ask themselves whether they are showing sufficient eagerness to enter into conversation with other churches, and whether they should not act together in all matters except those in which deep differences compel them to act separately?* Should they not acknowledge the fact that they often allow themselves to be separated from each other by secular forces and influences instead of witnessing together to the sole Lordship of Christ Who gathers His people out of all nations, races and tongues?

“Obedience to God demands also that the churches seek unity in their mission to the world. *We share the failure to convey the Christian message to the mass of mankind.* But it is precisely to these masses that we have the obligation to preach the one Gospel, and to manifest the oneness of the Church.

Signs of the Times

“The word ‘penitence’ has been often on our lips here at Lund. Penitence involves willingness to endure judgment—the judgment of the Lord to Whom has been given the power to sift mankind and to gather into one the scattered children of God. We await His final triumph at the end of history. But, in God’s mercy, tokens of judgment which are also calls to a new and active obedience come to us in our day here and now. Surely, we cannot, any longer, remain blind to the signs of the times and deaf to His Word.

“The Lord says once again: ‘he that gathereth not with me, scattereth.’”

PART I



Introductory

The Ecumenical Movement in the Twentieth Century



- 1910—Edinburgh—World Missionary Conference
Forerunner of the International Missionary
Council and the World Council of Churches.
- 1925—Stockholm—First World Conference on Life
and Work.
- 1927—Lausanne—First World Conference on Faith
and Order.
- 1928—Jerusalem—World Missionary Conference.
- 1937—Oxford—Second World Conference on Life
and Work.
- 1937—Edinburgh—Second World Conference on
Faith and Order.
- 1938—Utrecht—Provisional Committee—the
World Council planned—"In Process of
Formation."
- 1938—Tambaram (Madras)—World Conference
of the International Missionary Council.
- 1948—Amsterdam—First Assembly of the World
Council of Churches.
- 1952—Willingen—World Conference of the Inter-
national Missionary Council.
- 1952—Lund—Third World Conference on Faith
and Order, of the World Council of
Churches.

The Ecumenical Movement

Help us to set our minds upon Thee, to bring our thoughts and affections and purposes to Thyself, to think as Thou dost teach us, to love as Thou dost love us, to do and will as Thou dost command us.¹



A Great Cathedral

The Ecumenical Movement is a striving after the unity of Christ's Church. As an illustration of its structure, think of St. Alban's Cathedral in Hertfordshire, England. In this one cathedral we see incorporated, in the most beautiful and balanced harmony, almost every period of church architecture to be found in Great Britain. They all blend and fit admirably together. Only when one looks closely is there any consciousness of periods and styles. Each period—Saxon, Norman, and progressive variations of Gothic—had its own distinct character, but there is no awkwardness or clash; everything seems 'right.'

This cathedral was a Benedictine Abbey founded in 793 A.D. in honor of the first Christian martyr, the Roman soldier Alban, who was converted to Christianity. Legend tells how he gave refuge to a priest fleeing from the soldiers and that during these few days in hiding Alban was converted. Alban then disguised himself as the priest, when the hiding place was discovered, and was arrested in his place, only to be recognized and martyred after publicly acknowledging his new found Christian faith.

Certainly the blood of this martyr was a seed of the Church. The Cathedral stands on a commanding high point of the countryside and its heroic height and proportion proclaim the long life of the Church as it has borne a united witness to a pagan world.

St. Alban's serves a good illustration of various types of architectural developments living harmoniously together, each contributing its own character, and forming at last a more authentic picture of the growing nature of the Church than scattered parish churches of different ages built in only one style.

1. From "A Service of Morning Worship," led by the Rev. Dr. Robert J. McCracken, Northern Baptist Convention.

This integrating movement of the Churches is like the building of such a great cathedral over the centuries, each stone hand carved with utmost care and fitted into place with exactness and precision. Each carving and arch, each corbel and water spout, each choir stall and pavement—all were fashioned to the glory of God and not necessarily to be seen of men. All of this wonderful detail, and also the sweep of height and length, remind us of the Faith and Order aspects of the Ecumenical Movement with the minute examination of the points where artists and architects disagree, and the great concepts of Christian truth dealt with. The difficulties of bringing together the old and new structures require frequent consultation as well as loving and patient labor.

The dream of such a Church is ever present, although it takes the structure a long time to catch up with the dream. When we contrast the building of cathedrals with church unity we find our human expectations and impatience out of keeping with reality, whether our dream is in time or beyond time. The Faith and Order Movement keeps the whole ecumenical dream steady, balanced and solid. It also keeps the technical end of construction from bogging down in unworkable architectural schemes and ill fitting types and styles. But the analogy must give way to concrete history in order to give an understanding of the architectural changes implied as essential at the Third World Conference on Faith and Order in Lund, Sweden, August 15-28, 1952—a far cry indeed from the early stirrings in the year 1806 when William Carey proposed to Andrew Fuller, the Secretary of the Baptist Missionary Society, that they should summon “a meeting of all denominations of Christians at the Cape of Good Hope, or somewhere, in 1810. We should understand each other better in two days than in two years of correspondence.” This wording of the modern ecumenical vision was turned down. Andrew Fuller declared: “I consider this as one of brother Carey’s pleasing dreams,”² and it was almost one hundred years later before anything definite was done.

A Brief History

Archbishop Yngve T. Brilioth of Uppsala, Primate of the Church of Sweden, was elected chairman of the Conference, and is the one best equipped to give the history of the Ecumenical Movement as it relates to Faith and Order. Almost from the beginning he labored intimately with the whole movement toward unity, especially the Faith and Order aspect. He speaks with authority in the direct line of such ecumenical pioneers as Charles Brent and William Temple.

2. *International Review of Missions*, April, 1949, page 181.

"It is forty-two years since, after the International Missionary Conference of Edinburgh (1910), the inspiration came to Charles Brent to propose to the General Convention of the Protestant Episcopal Church in the United States to invite all Christian churches, which accept our Lord Jesus Christ as God and Savior, to consider in conference matters of Faith and Order; in order to discover, in a spirit of unity and with a will to understand, the disagreements which are obstacles to reunion and those things on which a real agreement exists between all those who profess and call themselves Christians.

"The transparent sincerity and the burning zeal of Charles Brent have left on this enterprise an indelible imprint. If we are to be faithful to his memory and to the memory of his great successor, William Temple, we should by all means speak the truth in love, as before the face of God, and to keep before our inner eyes the vision of the one Church of Christ—even when this vision seems to recede to a remote distance, yes, even beyond the horizon of temporal history.

The Quest for Unity

"We are here at the urgent behest of Jesus Christ. We have come with willing feet.' These are the first words of the sermon preached by Brent at the opening of this conference. Nearer in time is the Edinburgh Conference of 1937, but still remote, not so much through the number of years, but above all through the [near] apocalyptic events which have brought about one of the greatest crises in the history of mankind. It has been in the course of time one of the functions of the Christian Church to bridge over the chasms in the history of our civilization, and to preserve in times of turmoil and bewilderment a continuity, a holy tradition that cannot be broken by wars and revolutions—revolutions of war and social upheaval or revolutions in the realm of thought. It is our hope, that it may be given to us to perform in this epoch a service similar to that which the church performed at the end of the ancient world. This gives to the task of the whole ecumenical movement and also to our task a still greater importance and deeper significance, that we are called to carry on, under present conditions, that quest for unity which was begun before the great upheaval. It is a task which confronts each individual church. But that we are permitted to pursue it in common, with a common responsibility and a common hope, is a gift from the God of history which makes our responsibility greater, but also our hope more secure. The traditions of a single church may be broken. But the united endeavor of all the churches, which take part in our movement, has a greater power of endurance. If they all strive

to be faithful to their heritage, and to preserve the values which they together hold in trust for future generations, they will help each other and they will together build the bridge from one historical epoch to another. But the faithfulness which is required of them, is above all the faithfulness to their living Lord.

"The Edinburgh Conference took the decisive step in order to enter into co-operation with the other great ecumenical enterprise, the Life and Work Movement which has carried on the work of the Stockholm Conference of 1925, and which owns Archbishop Söderblom as its prophet and first leader. It appointed members in the committee of fourteen which in Utrecht in 1938 became the 'Provisional Committee of the World Council of Churches.' The World Council was definitely established through its first assembly in Amsterdam in 1948. The Continuation Committee of the Edinburgh Conference became the World Council's Commission on Faith and Order. It preserved its individuality, but the incorporation into the larger body gave it a new responsibility and placed it in a wider setting that should not hamper its freedom. . . . How the final integration into the World Council should take shape, and on what lines the Faith and Order Movement may best be carried on, will be one of the most important questions that this conference has to consider. . . .

Looking Back

"Our chief task, however, is not to consider organization and policy, it is to carry on the discussion of fundamental questions relating to Faith and Order. Looking back, I seem to discern several stages in the history of our movement. The first stage, represented by the preliminary meeting in Geneva, and to a large extent by the Lausanne Conference, was characterized by a certain minimizing of the differences. The reunited Church was spoken of as a tangible reality, as something that might perhaps not be realized in the present generation, but still was an event to be reckoned with as possible in a not too far distant future. A certain tendency to gloss over differences by formulas that could be interpreted differently, was perhaps not wholly absent during this stage. During the second stage the real depth of our differences became gradually more and more apparent. That was the result of the answers which came in from the churches, and the very thorough work done by special commissions. . . . At Edinburgh the note of unity still seemed to dominate, particularly in the remarkable report on 'the Grace of our Lord Jesus Christ.' Gradually, the tenacity of the confessional traditions, the different background and temper of the different churches became realized. . . .

"It may be gathered from the very important material which is laid before this Conference that the problems of Faith and Order have become more difficult . . . [and] more urgent than ever before. At the same time as the differences, the disagreements have become sharper, the consciousness of the different confessions and denominations more vivid than at any earlier time, [and] the will to unity has been strengthened, not least through the formation of the World Council. In spite of all that separates us, we that have gathered here to the Third World Conference on Faith and Order may well make our own the words in the Amsterdam Message: 'We intend to stay together.'

"It is the second time an event of great ecumenical importance has taken place in our country.³ Here the scene is different. We shall not be surrounded by the impressive pageantry that then symbolized the beginning of the ecumenical era. The unpretentious forms under which we meet will perhaps be felt to be in harmony with the task which lies before us and the nature of our deliberations. . . .

"We may differ in our discussions. But I trust that we shall feel united in our adoration."⁴

Our Common Pursuit

Archbishop Brilioth spoke with great authority and gave an impressive beginning to the deliberations at Lund. As this address was given I recalled an Editorial in one of the church papers several months before.

"Back in 1937, when we were crossing the Atlantic to attend the Edinburgh Conference, we met a world-famous journalist and asked him what he thought about the approaching conference. We still recall the fervency of his answer. 'If the churches can come together now,' he said, 'while the whole world is falling apart, it may be the biggest thing that has happened in centuries. It may even prevent another world war; I see nothing else on the horizon that could do so.'

"If that was true of Edinburgh in 1937, how much more true it is of Lund in 1952. Edinburgh did not prevent a second World War; and Lund is unlikely to prevent a third one. Indeed the world will probably take little note of what is going

3. The First World Conference on Life and Work was held in Stockholm, 1925.

4. From Archbishop Brilioth's acceptance address after election as Chairman of the Third World Conference on Faith and Order. Charles Henry Brent and William Temple, respectively, chaired the First and Second of these conferences.

on at that meeting of two hundred and fifty representatives of Christian Churches in a remote corner of the world, while thunders of impending doom echo from East and West and nations rush to arm themselves with newer and more deadly weapons than ever before.

"Yet God could use Lund to turn the world upside down, if He chose to do so, and if the delegates there would subordinate their conflicting interests to a quiet waiting upon His leadership. The commission on the Church shows an awareness of that possibility when it concludes that 'our common pursuit of truth and unity is to be carried on neither by balancing mutual concessions nor by binding on ourselves neutral formulae, but in a common attention to "hear what the Spirit says to the Churches."' ⁵ Times of crisis call for radical action, and we stand at such an hour today.'

"Will Lund have the courage to follow that conviction? And if it does, will the churches catch the vision that may be given to their representatives at Lund, and move forward toward that unity in Christ to which our blessed Lord gave Himself in one of His most moving prayers?

"Or will Lund just be another meeting, to be counted indeed as an 'ecumenical milestone,' but with no appreciable progress toward the distant and humanly speaking, unattainable goal of the unity of Christendom?" ⁶

Another church paper ran an article entitled "Will Lund Be Ecumenical?" ⁷ So the atmosphere at Lund contained both prophetic hope and a note of pessimism; and the results of what happened there contained some fulfillment as well as some disappointment.

Those Who Came

Those who came to Lund made up a significant cross-section of world Christianity from almost every kind of racial and political setting. Archbishop Brilioth made a special point of mentioning some of the groups in his opening address.

"The invitation to this conference has gone out to the member churches of the World Council, and to those other churches that have sent delegates to earlier Faith and Order conferences. It is, I think, important that the churches which for some reason have not seen their way to accept membership in the World Council, should not thereby be debarred from participation in the discussion on Faith and Order. . . .

5. Revelation 2:7.

6. *The Living Church*, April 27, 1952.

7. *The Christian Century*, July 23, 1952.

“There are lamentable blanks in our list of membership. We know that there are many who would have desired to be with us today, but who have not been able to come. We welcome all those who, as duly appointed delegates of their churches, have gathered to our conference, delegations from all continents, representing the most diverse confessional and ecclesiastical types. . . . The Younger Churches in China are quite without representation, though we do rejoice at the presence not only of delegates from Japan but of one who has come especially to represent the suffering Christians of Korea.

“Never have we had a conference with so few Orthodox representatives. The Patriarchate of Moscow was, of course, invited, as were the Evangelical Churches in Russia, but although correspondence and requests for literature showed a lively interest, no delegates have been appointed. No delegations have been appointed by the Orthodox Churches in Bulgaria, Roumania or Poland. In these circumstances it was all the more sad that the Church of Greece, which had appointed a strong delegation, has in the end had no representatives at the conference. . . . It is similarly unfortunate that present circumstances in Egypt caused the delegate of the Patriarchate of Alexandria also to withdraw at a late stage. . . .

“In Edinburgh there was one very notable gap. The German Evangelical Churches were not represented then. We greet with great satisfaction the German delegation to this conference, from both the East and West sectors.

“We welcome warmly the delegations from Czechoslovakia and Hungary, and pray that, in these days together, meeting upon the deep matters of our common faith, much may be said and done to deepen love and mutual understanding and nothing to increase the world’s all-too-large stores of suspicion and misrepresentation.

“There are over thirty representatives of church life in what used to be called ‘the Younger Churches.’ We know from experience how sharply and healthily they challenge us of the older churches in our leisurely attitude towards the problem of reunion. . . .

“That the Church of Rome has not found it possible to take active part in any of the gatherings which we have been used to call ecumenical in spite of the absence of so large a part of the Christian world, is a tragic fact which we have had to accept. That for the first time Roman Catholic observers have been appointed, by due authority, is an important sign that the great Church of Rome is not indifferent to what is being done in order to further a better understanding between Christians

of different traditions, and that an amity of soul can exist in spite of ecclesiastical barriers that appear insurmountable.⁸

"It has been the privilege at most of our meetings to have with us a youth group. The group we have now present, although not consisting of formal members, is a most important part of our conference. We shall need their encouragement and their criticism. We hope they will feel at home in our midst."⁹

Worship Begins

The Opening Service in the cathedral was quite simple, with no formal procession, but just the participants gathered together in a service of worship to ask God's guidance for the days ahead. There was no 'pomp' and color, like the opening service in Amsterdam in 1948, although hundreds of people stood outside the cathedral hoping to catch a glimpse of the delegates going in or coming out. The few officiants entered from a side door in the transept and took their places quietly. The hymn singing was notable, but it was almost impossible to hear the service or the sermons. The microphones specially placed for this service did not bring the voices clearly through the small box-like loud-speakers affixed to each great pillar. It was almost like the voice of God trying to speak through the contrivances of men, and the people who listened could not hear anything but babble. Also in the middle of the first sermon the old clock mechanism struck nine and the clank of the two knights crossing swords and the wild ringing of the bells in the tower just about finished the service for the worshiper.¹⁰

The two sermons which we did not hear were available in mimeographed form for all to read.

8. During the conference the following telegram was received from the 75th German Catholic Congress (of the Roman Catholic Church) meeting in Berlin: "The Berlin Catholic Congress greets the Christians assembled in Lund. May the Third World Conference on Faith and Order bring nearer to Christendom the end which was so near to the heart of the Lord, that all who believe in Him should be brought to perfect unity. In this sense we are united in prayer." The reply: "The Third World Conference of Faith and Order sends its grateful thanks for your message. We join with you in prayer for the unity of the Church of Christ in accordance with the Will of Christ."

9. See Chapter 8.

10. The problem was solved before the next service and the regular microphone set-up, either from the pulpit or the altar, was used.

The Rt. Rev. Lakdasa de Mel, from the Church of India, Paki tan, Burma and Ceylon, one of the 'Younger' Churches, preached the first sermon in which he said:

"As we move on to our discussions of Faith and Order, there will be the inevitable tensions and differences of emphasis: but God can make them fruitful, for we come together as those who by virtue of One Baptism are already caught up into a unity which we are being called upon to make more active and intimate in a world full of strife. Let us pray that the vigilance of the trained theologian will not only look for fuller light, but that God may use this conference to give some expression and encouragement to the mute aspirations of the simple and untutored, the common people who heard the Lord gladly—for they understood Him, Who spake as man never spake. God grant to us an urgent sense of their yearning for peace and quietness, and also, a vision of what a Church, united in the fullness of time, can do for a divided world. And then, when the vision is granted us, there must follow the penitence and self-surrender which go to make obedience. . . .

"All over the world today, faithful multitudes are praying that the Spirit of God may guide us on the vital matters we are to discuss. Our discussions on Faith and Order, if they are not to be purely academic, should be leading us forth along the path of the Church's unity."

The second sermon was given by General Superintendent D. Günter Jacob, of the Evangelische Kirche in Deutschland, in which he contrasted the Word of God to Israel in the time of their Babylonian captivity with the same Word which speaks to the same conditions today.

"We are God's ministers as Jesus Christ's Church in all the world. 'Thou art my servant, O Israel, in whom I will be glorified.' (Isaiah 49:3.) Israel hears it in the hour of its tattered condition and Babylonian captivity in a gloomy world. Literally translated it reads: 'Thou art my servant, in whom I glorify.' Thus we must understand it today as a Christian community assembled from all over the world in the present hour of our state of disorder and Babylonian captivity in the darkened world of the year 1952. 'Thou art my servant, in whom I glorify.' I wish through all the joint considerations and all our joint life in the church services during these days, through all the differences and tensions that worry us, we are able to listen anew to the Word of our Lord and comprehend it as a calling to all of us, to the world-wide Church of today. . . .

"The Lord's servant of 1952 is promised that all estrangement and all tensions between us shall be conquered, not by

the invention of compromising theological formulae, not that under the atmospheric pressure we unite from convenient or practical reasons, but that we are told anew by the Lord of the Church, we who have come to meet here: 'Thou art my servant, in whom I will be glorified.' "

Obiter Dicta

Many children in Holland and Sweden wear wooden shoes. It is possible to carve out and enlarge these shoes to fit a growing foot. The change is on the inside. Some delegates came to Lund with a pair of wooden shoes in their hands, ready made to fit a particular confessional (denominational) foot, but they left behind their carving tools for shaving off the inside here and there in order to fit a growing ecumenical foot, without destroying the outer proportions of the shoe. Still others brought their tools and were quite ready to shave out the spots which made ecumenical walking cramped or uncomfortable.

This work of fitting each confessional shoe to the ecumenical foot has barely begun. But the very word 'ecumenical' itself needs to be fashioned to fit people's mind more easily and comfortably. The literal meaning of the word is simple, namely, "all under the roof of one house"; and even though Dr. George W. Richards said "no one had ever defined it satisfactorily," it is the best word we have for describing the world-wide aspect of the Christian Church. ('Catholic' has too many connotations other than 'universal,' to be useful.)

The delegates gathered in Lund, with no illusions about bringing in the millennium, but with convictions about the necessity for making as much progress as possible without the haste that makes waste. Certainly trust in each other's sincerity and earnest concern were there. Certainly the labors of the past had brought the churches to the point of being able and willing to hold conference together about the deepest questions of the Christian faith.

So to a firsthand report from Lund, the latest milestone in the long and hard, but God-inspired and directed, journey toward Christian unity.

FOR ANY THOUGHT-JOTTING

The Third World Conference on Faith and Order

Grant us grace to behold the heavenly vision, that in the strength of it we may do the work for which we have gathered here without haste and without weariness.¹



The Setting

The present quiet city of Lund was an important Medieval City when Skane, the southernmost province of Sweden, belonged to the state of Denmark. As an Episcopal See it rose to ecclesiastical greatness when the Bishop of Lund was made Archbishop of Scandinavia, which included Greenland, Iceland, the Orkney and Shetland Islands. So the ancient Cathedral (the Domkyrkan) stands as a landmark and shrine which survived the centuries of war between Denmark and Sweden.

Today Lund ranks second in ecclesiastical position in Sweden, only Uppsala preceding it, and draws many visitors annually to see the Cathedral and other interesting remains of its medieval past as well as to appreciate its natural beauty and restfulness, and the Royal University founded in 1668.

Both the Cathedral and the main building of the University formed the focal points for the Third World Conference on Faith and Order. A pleasant park of venerable trees, formerly the garden for the old bishop's house, made a connecting walkway between. The Student Union building saw all the delegates at meal time and formed the third point of a triangle connected by gravel paths, lined with trees and well kept gardens, that formed the daily view of those who came.

Places have always been important in identifying the great councils of the Church from the beginning of the Church's life: *Jerusalem* in the first century, *Nicaea* in the fourth century, *Chalcedon* in the fifth century, and so on through the centuries until modern times. Place names are still important in the Ecumenical Movement. Every great world conference of the churches in this century is identified by the name of the city in which it was held.²

1. From "A Service of Morning Worship," led by the Rev. Dr. Robert J. McCracken of the Northern Baptist Convention.

2. See chart on page 9.

A Gathering of Representatives

Why did over one hundred churches send official delegates, at great expense, from over thirty countries on five continents, to a small city in the south of Sweden for two weeks together? This question was answered in the very beginning by the Secretary of the theological commissions, Dr. Leonard Hodgson, who is Regius Professor of Divinity in Oxford University, and who has been connected with the Faith and Order Movement since 1933. Dr. Hodgson made an address at the first full session, which was really an introduction and orientation to the entire conference. He said, in part:

“We are a gathering of representatives sent by their churches to confer together on the questions of faith and order which keep us divided into separate churches. We are sent by our churches in the hope that by conferring together during these two weeks, by deepening our understanding of what others really believe, we may discover that some of the differences which have kept us apart need do so no longer.

“Our task is to confer. Conferring means discussing, and I can best make clear what I want to say by drawing a distinction between discussing and arguing. In arguing each party thinks he knows what he stands for; he is trying to put forward arguments which will not only enable the other to understand it but persuade him to change his mind and come round to holding it. In discussing, the different parties are aware of being faced by something which is a problem to them all; they are not trying to convert one another, each to his own view, so much as to help one another to a fuller understanding of the mystery which shall explain how the reality has looked so different to men coming to it by different approaches. It may be that this fuller understanding will lead to the reconciliation of different views as partial apprehension of the same truth seen from different approaches. It may be that it will lead to some changes of mind, the abandoning of some positions, some conversions. It may be that some delegations have come to this conference briefed by their churches to stand up for certain positions, and that they will go back to their churches convinced that these briefs need revision. That is as the Holy Spirit may lead you. I cannot prophesy. But I beg of you to give the Holy Spirit the opportunity to lead you by entering upon your work here as men seeking through discussion for light on common problems, and not as men commissioned to defend tradition or position.”

I thought how the task was made vivid to the delegates as they passed a large block of stone set in one corner of the park

on their way to and from meals. The body of a young man seems to be emerging from solid rock. He is only partly released. He is still not fully fashioned, but there is movement, as if he will break out of his stone prison any minute. The people gathered at Lund knew there was much God-directed chiseling to be done before church unity, so long and earnestly desired, could really come forth fully formed and move as a living reality, representing Christ to the world.

Background for Discussion

In order to inspire the delegates and sharpen their tools Dr. Hodgson explained in detail about the subjects to be discussed and introduced the special themes which would form the basis of conversation. Since the preparatory material had been put into the hands of the delegates well in advance—both the reports of the several theological commissions and the volumes of essays to give them depth and scope³—the address was simply a review and a summary of knowledge and material which presumably all present possessed.

So I listened with eagerness to what Dr. Hodgson had to say: “Underlying all particular questions (such as ‘Ways of Worship’ and ‘Intercommunion’) is that of the nature of the church. . . . In all our discussion here at Lund let us keep steadily in view the purpose of the conference. In discussing the Church, our one aim is to inquire: How far are the various conceptions of the Church which we bring with us reconcilable so as to be tenable together in one united church? This clearly involves a two-phase program of work. First there is the laying side by side and explaining the positions from which we start as representatives of our churches. Then there is the attempt to see how far these can be related to one another as convergent approaches to the truth which is common to all, and by what revision or correction each may benefit through its intercourse with the others. . . .

“I am asking you to pay first attention to the central question of the nature of the Church’s unity, and to attend to this not as men arguing for the relative superiority of the ideas you now have, but as men seeking together for light on a wonderful mystery which God wills to reveal to those who earnestly seek Him. . .

Beyond Edinburgh

“A month or two ago I received a letter in which were written the following words: ‘Some will come with rather high

3. See Bibliography, page 137.

expectations, and there is great risk that they will be disappointed. . . . If we cannot look forward to something which carries us definitely beyond Edinburgh, the chief aim for the conference will not be reached.'

"That letter made me ask myself the question: In what way can we 'look forward to something which carries us definitely beyond Edinburgh' while keeping within the terms of reference of a Faith and Order Conference? It is not for us to take practical steps towards church reunion, not even to form schemes and recommend to the churches for their action. The Faith and Order Movement was founded to enable the churches to grow by discussion in mutual understanding and so to be in a better position to initiate action. The initiative must rest with them. What can we do except go on talking together as before?

"I cast my mind back over the history of the movement. I saw how much growth there has been in this mutual understanding, how it has grown from small beginnings at the preliminary gathering in Geneva in 1920 through Lausanne 1927 and Edinburgh 1937. I tried to look to the future, and asked myself: Can we go on for ever and ever, round and round in the same circle, explaining ourselves to one another? If the time should ever come when we can take that for granted, what would our next step be? And can we begin to move on to that next step now?

"Then it came to me that it will be a real step forward if, on the basis of what we have gained in the way of mutual understanding, we join together in seeking light on mysteries which are common to us all, light which, reflected back on our present distresses, may show the churches a way forward to unity. This is proper Faith and Order work, which seeks to help the churches by shedding light on their relations with one another. And it is a carrying forward of our own past work, for it is only as we bring with us our growth in mutual understanding from 1920 to 1952 that we can join together in this further inquiry. This conference meets at a moment of transition. It would be foolish to pretend that we have done all that can or need be done in the stage of mutual explanation of where we as churches now stand. In these coming days you will find much of that still needing to be done. Do it as men for whom it is preparatory for a further advance on which you are already embarking.

"At ecumenical gatherings it is often said, and rightly so, that church union will come to us as God's gift, that we shall best prepare ourselves for it not by devising man-made schemes of reunion, but by drawing nearer to Christ and so to one

another in Him. So far, so good. But this must not be made an excuse for turning aside from the kind of work to which this conference is called, as though drawing nearer to Christ meant substituting some activity called prayer for the strenuous exercise of our minds in pursuit of truth. He to whom we are to draw near is the Lord who claims to be not only the way and the life, but also the truth. In every effort to grasp more fully the truth about the 'I, yet not I' (of St. Paul), and the nature of unity, we are seeking to draw near to Him, as He stands above this conference saying 'Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.' "

Aims and Implications

So the job to be done was clearly marked from the beginning and the delegates had no doubt about either procedure or goal. We shall soon see how the delegates went at their task and what came of their labors, but as essential background and introductory material two other addresses must be given briefly, for they both bear vitally on what followed in the conference. They were both concerned with the aims and implications of the Ecumenical Movement, with special reference to Faith and Order. The first paper was given by Dr. Edmund Schlink of Heidelberg, and the second by the Rev. Oliver S. Tomkins, Secretary of the Faith and Order Commission. These addresses and those of Hodgson and Brilioth which preceded them, lived up to the motto over the entrance to the Aula (the University Assembly Hall) where all the full meetings were held: "Let nothing be done without grace."

Professor Schlink's paper was very intense and highly theological, dealing mainly with 'judgment' and 'last things' (eschatology), and it furnished a point of reference for much of the discussion which followed.

"We are assembled here as divided churches. But before all of us stands the Lord who will come again, whether we realize it or not. . . . [His] judgment is not only a future one, it is already taking place in many parts of the world and in many spheres of Christendom. . . . In such times of distress, and the temptations which arise in them to save one's life by denying Christ's claim of kinship and the betrayal of the brethren, separations of final importance are already taking place. . . .

"[But] in the times of tribulation there will be a revaluation and change of the measures by which the divided Christian communities had measured each other hitherto. That which is great will come forth from the small, and the unessential, the

One from the many. . . . This unity of the People of God is experienced everywhere where it appears in time of great distress, as a God-given reality, namely as the reality of the presence of Christ. Whoever experiences that, will see it not as a desperate escape, nor as an eccentricity resulting from the extraordinary situation, but it will be to him an undeniable divine reality.

"It is all the more astonishing how little the remainder of Christendom is touched by this event of the thinning of the walls which traditionally divide the churches. . . . It is even more astonishing how quickly that experience of the unity of the wandering People of God fades with many, when the time of persecution has ended. . . .

"How should we want to live in division who have known and confessed our unity in Christ? With every justification it has already been stated at Lausanne: 'We can never again be the same as we were before.' Have we really become different from what we were before? One cannot declare the unity again and again and at the same time remain divided."

Staying Together

With this challenging word still sinking in, much of it to be brought forth again later, the delegates were ready for the more restrained but just as positively stated paper of the Secretary of the Conference, touching on the more practical emphases and implications of the Ecumenical Movement which must be faced at Lund. His words had added force because of the preparation by Professor Schlink.

After reviewing a brief history of the Ecumenical Movement with the implicit and explicit intentions of the churches to 'stay together' he offered five implications of this 'staying together' for Faith and Order in all that concerns the unity of the Church of Jesus Christ.

"First, I would suggest this covenant-relationship brings us to the end of . . . the essential and pioneer task of Faith and Order to enable the churches simply to explain themselves to each other . . . I am certainly not suggesting that this work of mutual explanation is no longer necessary." There is great need for continued "education of those who have not begun to understand the beliefs of their separated fellow-Christians (or often, indeed, their own)." But if we simply go on explaining "we shall be in danger of cataloguing dead issues instead of wrestling with living truth, and of giving the finality of a goal to that which was meant to be the starting point for fresh understanding."

“In my second point I would press yet further. By entering into this relationship with each other we have already willed the death of our denominations. . . . We cannot simply, ‘abolish denominations,’ for almost all of our knowledge of God has been mediated to us through them. . . . The Ecumenical Movement is the fellowship of those who have been compelled to admit that there is some kind of discrepancy, of which each may learn by paying serious attention to those who challenge them in the name of a common Lord, God’s Word in His Son. Even if I believe (as I do) that my own church has been given the fulness of Catholic truth and life in potentiality, even so, the disparity between what my church is in practice, and what God means the church to be, is already the death-warrant of my church as a sufficient, unself-critical denomination.

“The third implication of our now explicit relationship to each other as churches is that it demands new forms of life in each of our churches through which to respond to that relationship. . . . The implication for ‘Faith and Order’ is clear in the word of our Lord that ‘He that doeth the will shall know the doctrine.’ There are truths about the nature of God and of His Church which will remain to us for ever closed unless we act together in obedience to the unity which is already ours. . . . One of the things we share together as Christians is a common incomprehensibility to the mass of mankind. In the whole modern world, the language, thought, and traditions of Christianity are increasingly meaningless to millions of our contemporaries.

“Fourthly, must we not recognize now that our continued association in the Ecumenical Movement has brought us to a new level of responsibility in common prayer. . . . Whatever the value and the means of such common prayer, what I would rather stress now is our need to begin in Faith and Order a period of more sustained and adventurous experiment in supplementing our traditional methods with ways of meeting each other at the level of common devotional understanding.

“Finally, I would suggest that we must now grasp more firmly the central problem of our relationship. We claim that we have a unity in Christ; we cannot show that we have unity in His Body, the Church. That is the heart of our dilemma, but it is also the ground of our hope. . . . We must face this together now as a *common* problem, allowing each other no escape from the rigorous demands of accepting the Lordship of Christ. . . .

“We need have no fear that God has not prepared for us, as we meet in His name, new paths for us to walk in. We need

only to pray for His grace to discern His ways and to walk in them."

The Eve of Holy Communion

On Saturday night a service of preparation for Holy Communion was held in the cathedral, with the Rev. Professor Donald M. Baillie of the Church of Scotland as the preacher. The service was deeply penitential in character and the sermon was really a meditation. Taking as his text "To make ready a people prepared for the Lord" he said that there is "nothing that can speak to one in the Lord's Supper who does not bring a mind made ready by faith and prepared for the Lord." He suggested we prepare by an act of penitence, which must be not only individual but corporate; and which "on this occasion must be above all else an act of penitence for the divided state of the Church of Christ, for our separation from one another. Surely this must be a dominant note of our preparation tonight for our communion tomorrow—the note of repentance for our breach of the unity of the body of Christ. . . . We shall all agree that there is something deeply tragic and sinful in the present divided state of the Church, and that we cannot wash our hands of responsibility for the blindness and narrowness, the pride and jealousy, the lack of charity and of zeal for the kingdom of Christ, which have resulted from our divisions and which are helping men now to perpetuate them."

The Church of Sweden had invited all the delegates and others to come to service the following morning in the cathedral and to make their communions together. Nearly all the conference membership attended and most of them made their communions. The service was impressive in its solemnity and simplicity; and even though elaborate vestments were used there was no accompanying ceremonial or procession. The service of course was in Swedish, but the English translation was in the *Venite Adoremus*⁴ and Archbishop Brilioth had explained both the service and the method of participation in it at the close of the Saturday morning session. The cathedral was crowded. The young people, a few of them in their native dress, were placed on the steps leading up from the nave to the chancel. The people sang all the stanzas of each hymn, carrying their hymnals even as they walked to the altar rail.

4. A book of services of many churches, compiled and published by the World Student Christian Federation, which also published *Cantate Domino*, the official hymn-book of the Conference. Lund possessed a much enlarged source of worship materials than did Edinburgh.

The hundreds who communicated represented all the churches present at the conference.⁵

Preparation for Communion

Two addresses were given: a brief introductory meditation by the Dean of the Cathedral, the Very Rev. Nils Bolander, and an equally brief sermon by the Bishop of Lund, the Rt. Rev. Anders Nygren. Bishop Nygren concluded his sermon with these words:

“And we—what about us? Do we not tend to pull down what He is building up, to divide where He wants to gather and unite? What kind of a temple are we building? Is it a temple made with hands? When everybody thinks only of his own little temple, Christendom goes to pieces. But when the great vision of the unity of Christ’s Church has been granted to us, how then can we stand divided, how then can we be different? We are after all members of the same body, living stones in the same temple, we belong to the same Lord. And when Christ invites all those who are members in His body to receive Himself, . . . how then dare we put human limits to His will for communion and unity? May the Lord open our eyes that we may see His great temple rise, and may He make us of the same mind one with another and one in Him.”

So it was that many utterances were made in the first few days which filled everyone’s heart with expectation and brought at least some of these present to the point of penitence and willingness for God to take whatever drastic action was necessary to bring about His will for unity. The admonitions were valid and needed and accepted; but unfortunately in the small sections they were unintentionally lost sight of in the debate over intricate theological tangles. And yet these words filtered down into some of the conclusions, and the spirit of them prevailed, and the effects of them are seen in “A Message to the Churches,”⁶ in Chapter II, and in the final paragraphs of Chapter VI of the Conference Report.⁷

5. It must be remembered that this was not a communion service of the conference as such but a service of the Church of Sweden to which the conference members were invited. Also that it was not possible to identify the missing, therefore there may have been a few exceptions to the above statement.

6. See the *Prologue*.

7. See the *Epilogue*.

FOR ANY THOUGHT-JOTTING

The Foundation is Laid for Two Weeks' Work

O Lord God, enlighten our eyes . . . and guide us through our deliberations. . . . [and] make us joyful by becoming Lord of our hearts.¹



No Sideshows

The Third World Conference on Faith and Order lacked, as Archbishop Brilioth reminded us it would, the color and excitement of former ecumenical gatherings. This was as it should be, since it was strictly a work gathering with no 'side-shows' or visitors' appeal. The delegates settled at once to organization and business according to the careful plan prepared by the Faith and Order Commission at its meeting in Clarens, Switzerland, last August and the meeting of the Executive Committee in London last January.

After the opening service on Friday evening and the first morning worship period on Saturday, both in the Cathedral, the first full session was held in the Aula (assembly hall) of the main University building which housed all the regular meetings. The election of officers for the conference itself was quite distinct from the election, later on at the end of the conference, of the officers of the new Faith and Order Commission of the World Council of Churches, which had automatically expired with the opening of the Conference. The officers of the Conference: President—Archbishop Yngve T. Brilioth, Primate of the Church of Sweden; Vice-President—Dr. Douglas Horton, minister of the General Council, Congregational Christian Churches, U.S.A.; Theological Secretary—Dr. Leonard Hodgson, Anglican; Secretary—Rev. Oliver S. Tomkins, Anglican; Associate Secretary—Dr. Floyd W. Tomkins, Protestant Episcopal Church, U.S.A.

The Mission of the Church

Several full sessions were held before the Conference divided up into work sections. In one, we heard addresses on "Social and Cultural Factors in our Divisions," which will be dealt with

1. From "A Service of Morning Worship," led by the Most Rev. Metropolitan Juhannon Mar Thoma of the Mar Thoma Syrian Church of Malabar.

in Chapter 7. Another gave attention to the subject "The World Mission of the Church." It was at this latter session that the delegates were made aware that without the keynote of evangelism the Conference could not reach any satisfactory conclusions. Four brief addresses were given by men who were in places of missionary responsibility and who spoke with the authority of experience and conviction. The first one, the Rev. Dr. H. S. Leiper, Associate General Secretary of the World Council of Churches, said, in part:

"One who has lived and worked as a missionary in the areas where Christianity is a tiny minority, and where its only representatives have been sent from other lands as missionaries, knows the profound truth of Canon Wedel's statement 'Christianity without the Church is unthinkable.' Such an ex-missionary knows, too, that the Church without a world mission is unthinkable. However, since far too many people persist in thinking of the Church parochially, racially, nationally or regionally, one might better say, 'The Church without a world mission is not a *Christian* Church.'

"The definition of a Christian given by Richard Niebuhr in his book *Christ and Culture*, freely rendered, is 'A Christian is a person who thinks of himself as belonging to that community throughout the world for which Jesus Christ—His life, His deeds, His teaching, His destiny—provides the key to an understanding of God and man, of good and evil, the constant companion of the conscience, and the hope of ultimate conquest over evil.'

"It is no accident that those most deeply concerned with the world mission of the Church have been most equally concerned about its *unity*. Bishop Brent and Dr. John R. Mott, two great champions of unity, are among the many who have seen that wholeness of spiritual life in the churches is the only ultimate thing which the world can take as a promise that the Church can minister to a divided world desperately sick because of its own lack of wholeness.

"In what we are to hear tonight from three distinguished representatives of the world-wide Christian fellowship, we shall be vividly reminded of the inevitability of the connection between mission and unity."

The Rev. D. T. Niles, Methodist minister from Columbo, Ceylon, one of the youngest members of the Conference and from one of the Younger Churches,² whose clear and challeng-

2. These churches established by missionaries within the last hundred years or so; and they clearly demonstrated at Lund that they are on their way and that the cycle begun at Edinburgh in 1910 has turned full circle and the missionary emphasis once again predominated.

ing words were heard frequently throughout the conference, made a very pointed address. The formal text went in part as follows:

“One is not a Christian because one worships Christ. There are Hindus who worship Christ. One is a Christian only if one proclaims Christ as He whom all men must worship. . . . One does not understand the Gospel unless one shares in it; and one does not share in it except as a confessing Christian, one who is seeking to lead persons to Jesus Christ. . . .

“The distinction between Christianity and the Gospel is a distinction we must constantly maintain and live by. It defines the evangelistic position. Unless Christianity is seen as standing under the Gospel, the ecumenical task becomes an impossibility.

“The Gospel is what God has done for us. Christianity is what we do for God in response.”

The words of this young man reminded us that the Ecumenical Movement grew out of evangelism, out of missions, and without continued emphasis and zeal for the whole world for Christ, our discussions lack motive and stimulus. Later on at a press conference he said that while he realized the subject of personal evangelism could not very well get into the conference as such, yet “those who deliberate must be evangelists or they will not find the truth.”

Mission and Unity

Dr. R. B. Manikam from India, Joint Secretary in East Asia of the International Missionary Council and the World Council of Churches, spoke next on the subject dear to the heart of the International Missionary Council and being studied by the member churches of the World Council of Churches—“The Calling of the Church to Mission and Unity.”³ He declared that “only together can Christians give their true witness and render effective service to the world.”

He went on to say that “the very vastness of the unfinished task of the Church in East Asia has compelled the denominations to think in terms of co-operation, pooling of resources, sharing of experiences and insights, and coming together in unity. . . . Divisions in the Church, when unreconciled, distort its nature and unity and frustrate its mission. . . .”

He challenged the conference, made up mostly of members from the older churches, with his closing paragraph: “It may be that in the providence of God the Younger Churches, untrammelled by the weight of history and tradition may lead the

3. See pamphlet with this title. Order from the World Council office.

way to unity in Christ. While the Older Churches may engage in theological discussions as to whether church union is desirable or necessary, to the Younger Churches it has become an imperative, a necessity, a matter of life and death. The eighteenth and nineteenth centuries witnessed the great missionary expansion of the Church, but the signs of the twentieth century make it clear that the Holy Spirit is leading the churches, not only to proclaim the Gospel to the whole world but also to manifest in and to that world the fellowship and unity which is in Christ Jesus."

The Rev. Farid Audeh, President of the Supreme Council of the Evangelical Churches in Syria and Lebanon, and whose first pastorate was in Nazareth, was the final speaker on this missionary theme. He spoke about the conditions and problems of the Near East and told how the hope and peace of the Near East lies with the Christian Church. Several statements he made should be quoted verbatim:

"The Near East is the birthplace of the three great Monotheistic faiths of Judaism, Islam and Christianity. Nowhere else in the world are these three religions brought into such close contact and competition. . . .

"There now lies buried in the hearts of the peoples of the Near East more fear, frustration and hatred than has been found since the Crusades. So the churches and missions in the Near East have to face these great forces of Islam, world Jewry, Communism and nominal Christianity.

"The hope and peace of the Near East lies with the Christian Church. But what kind of church? Certainly not the type we have at present—poor, weak, torn by schisms and divisions. It must be *missionary* and *united*. . . .

"In the words of Mr. S. A. Morrison of Egypt, 'There is little likelihood that the non-Christians of the Near East would listen seriously to the Christian claim that Christ is the answer to all human problems until they see more co-operation and closer unity between the Christian Churches themselves. The problems of the Near East are too great for one Church to attempt to solve them alone.'"

Behind the Scenes

As one listened to the addresses and watched the people one could distinguish at a glance each one's part in the conference. Colored cards pinned to lapels made the various categories at the conference easily distinguishable: white for delegates, light blue for consultants, dark blue for accredited visitors, pink for staff and yellow for the theological students gathered at St.

Lawrence Seminary nearby for a World Student Christian Federation sponsored conference.

Also, we could place easily the translators and the ushers, as they went about their jobs unobtrusively.

Arm bands were used to mark the official translators: white for English, green for French and yellow for German. These remarkable young persons, in their particular jobs and as they worked behind the scenes assembling the mimeographed documents, helped to smooth and speed and cheer the work of the conference. Without them the addresses would have lost a great deal, especially to those who did not understand the language of the speaker. However, copies of the addresses were always available to be re-read and studied.

Sections and Committees

The general plan of the conference was: first, to hold plenary sessions for two days to give the delegates the background necessary for carrying on the discussions in the section meetings; second, to divide up into sections and committees for a week, each group working intensively on its own assigned task; third, to report back the findings to the full session for general discussion; and finally, to go back into section meetings for a revision to be presented later for final acceptance.

There were four committees and five sections of the conference. The committees: 1. The Business Committee, responsible for the executive end of the conference; 2. The Press Committee, which saw to adequate coverage of the conference; 3. The Worship Committee, which had the arrangements for all services in its hands; 4. The Committee on the future of Faith and Order, which recommended to the Central Committee the structure, and in part the work, of the new commission to be elected at the close of the conference; and 5. The Committee on the Faith and Order Theme for the Evanston Assembly and Possible Message to the Churches.

However, the main work of the conference had to do with the three major themes under consideration by Faith and Order, namely, 1. "The Nature of the Church," 2. "Ways of Worship," and 3. "Intercommunion." One other theme, "Non-Theological Factors"⁴ almost got the attention of a separate section, but it was decided to ask each of the five sections to consider the social, cultural, political and other factors in their bearing on the specific subject under discussion.

4. See Chapter 7 for a full treatment of these causes, other than theological, which have contributed to our unity as well as our divisions.

Three of the sections dealt specifically with The Nature of the Church, each one being allotted a certain part of the Report of the Theological Commission which had been working on this subject ever since Edinburgh 1937: I. "The Church as the mystical body of Christ and as a congregation of sinners"; II. "The continuity of the Church"; III. "The form of unity for which we seek." The other sections were assigned the two other themes begun at Edinburgh: IV. "Ways of Worship" and V. "Inter-communion." The work of both the sections and committees will be dealt with in Part II.

Each section had a chairman and two secretaries. The delegates were divided up so as to include a good cross section of the whole conference in each group. There were also several consultants, four members of the youth group, and a few fraternal visitors in each section which brought the total up to between fifty and sixty members. The only visitors allowed in the section meetings each day were a few privileged members of the press. The wives and visitors who were present had to find other interests during the week when the sections were hard at work in their respective quarters in the University building. Since the discussions were carried on mainly by theologians in highly technical language, very few would have profited from hearing them even had they been allowed to sit in on the 'conversations.' However, it was just here, in the section meetings, that the advances and fruits of the conference could be found.

No Longer Afraid

Dr. W. A. Visser 't Hooft, General Secretary for the World Council of Churches, in an address on the first day of the conference, gave encouragement to the sections when he said:

"About thirty years ago a Faith and Order approach concerning joint planning for the time and place of the Life and Work and Faith and Order Conferences was answered with this dictum: 'Service unites, but doctrine divides.' In the particular situation of those days the fear of a direct attack upon the fundamental differences between the churches can perhaps be understood. Today such a fear can only be considered as a pure anachronism. For we have had the opportunity to learn that so far from weakening our fellowship, a frank and penetrating confrontation of our convictions is the only level which is worthy of the Christian Church." This method was used unsparingly throughout the discussions in the section meetings. The churches are definitely no longer afraid to talk with each other.

FOR ANY THOUGHT-JOTTING

PART II



The Sections and
Their Themes

Considering the Nature of the Church

*Come, O Lord, to all souls who seek Thee.*¹



Underway

The conference was well underway by Monday and the delegates were already in the proper frame of mind to give their best and were eager to move beyond any point yet attained in ecumenical discussion. The preliminaries were over. The daily round of worship, work, and fellowship was established. Now for the divisions into sections and to the real business of the conference.

The sections reminded one of the 16th century pulpit attached to a giant pillar in the nave of the Lund Cathedral. The entrance into this pulpit was through a hole cut in the pillar just big enough for the preacher to get through and clamber up the irregular steps to preach the Word of God to a waiting congregation. The sections were trying to cut that hole through the wall and connect up the stairs below on one side with the pulpit above on the other. The congregation had waited a long time, with eagerness and a sense of urgency that the Word must be delivered from the high place as God had willed. So many of the delegates believed as they began their work.

The give and take between the members of the sections provided the most valuable encounters and growth signs of the conference. Many delegates expressed themselves on this point. The very spirit of the conversations was brotherly, and even though at certain points convictions clashed and were held to tenaciously there was a genuine attempt to see the other fellow's side and to agree or to contend with patience and humility. The churches were asked to send their best theologians, therefore the language of technical theology was used, and

1. From the Liturgy of the Church of Sweden.

the calibre of the minds that met gave new hope that God through His Church and those committed to Him would find the answer He wants in the field of church unity.

Dividing Up the Subject

The subject of *The Church* was discussed by three sections at Lund, each section being assigned a portion of the main theme, differing somewhat from the wording suggested at Edinburgh. To Section I was given "The Limits of the Church and the Mode of its Definition." Section II had responsibility for "The Continuity of the Church." Section III sought further light on "The Unity of the Church."

Within two weeks—really only one week for the sections—what could be expected from such a brief dealing with the complicated subjects which a theological commission had been discussing since 1938? Surprisingly enough, a great deal was done, just because of this long period of preparation and the material sent to all the delegates beforehand.

The three sections concerned with *The Church* were referred to the following paragraphs of the Theological Commission's Report before taking up their assigned parts of the breakdown of the subject.

"The most important differences concern the beliefs held, by or within some of the communions, about the limits of the Church and the mode of its definition, the continuity of the Church, the unity of the Church, the sacraments and their relation to membership of the Church, the nature of authority in the Church, the relation of the Church to the Kingdom of God, and the question of priesthood."²

"It is good to review the whole background of our divisions dispassionately and kindly, assigning respectable and creditable reasons for them as far as possible. God's providence has permitted all this disunity to occur; it deserves, therefore, to be appreciatively understood, as containing potential goods which God in His good time can build into His true Church. But in sum and total effect, Christian disunity is proof that there exists what Reinhold Niebuhr calls 'the persistence of sin in the life of the redeemed.' It proves that the Church is divine-human in another sense than her Lord; within her there is not only the divine element and the human element, but a third, discordant element, which may be called the 'all too human.' This is the final and deepest cause of her divisions."³

2. *The Church*, page 14, Faith and Order Commission Papers: No. 17.

3. *Ibid*, page 28.

Dilemma and Results

While it would be interesting to reproduce the discussion in these and other sections, the important thing is to see the results. All the visitors to the cathedral in Lund admired the medieval clock already referred to, with its intricate mechanism which has endured uninterruptedly through four centuries and is still accurate, marking not only the minutes and hours but the days of the year. At noon each day the complicated routine of knights clanking swords, bells ringing, trumpeters blowing and the three kings bringing their greetings to the Madonna is a reminder that in spite of the complexity of theological discussion and our inability to understand it, we can see the results and profit from them.

There isn't space to give a detailed resumé of the development of the reports in the sections nor time to give dramatic instances of tense moments of clash or thrilling moments of agreement. But before considering the best work done in these sections on *The Church* the comments of Dr. Hodgson at the half-way mark will give a glimpse of the general trend of each one.

"So far we have been feeling our way," he said, "getting to know one another, explaining ourselves to one another, tentatively opening up different paths, seeking to discover the lines on which the section reports may most profitably be drafted. . . .

"When this conference began, you were for some time cooped up in this hall listening to me and others pouring out words upon you. Then, like carrier pigeons released from a cage, you may have felt that you have been going round and round in circles, seeking to find the line of flight to take. Now, please God, when again you get aloft you will find that you are shown the direction in which the Holy Spirit wills you to fly. . . .

"Section I found itself in a dilemma. It realized the vital importance of its subject, how its exploration and development might enable the Lund Conference to make a creative contribution to the thought of Christendom on the nature of the Church. But it realized also that, in the time at its disposal, to give it the treatment it needed would make it impossible to pay any attention to the task of clarifying what the churches represented do actually hold and teach about the definition of the church. . . . The Section solved its problem by appointing a sub-section to go apart and study the relation of Christology to His Church (the 'Body of Christ'). Then the rest turned to the work of studying what is actually held and taught in the churches about the limits of the church and its definition,

trying to see how far mutual explanations and clarification can remove misunderstandings that keep churches apart.”⁴

The work of this sub-section is of the utmost importance, for it brought into play the new method of ‘depth’ not used before at ecumenical gatherings, although a beginning was made in Amsterdam on the same subject. The usual method had been negotiation, that is, comparing statements of the separate traditions and noting agreements and disagreements. The new method of ‘depth’ had never been used before in such a vigorous way. It attempted to penetrate behind the traditions and formulations of the churches, going back to biblical truth and digging deep into this truth.

Crisis of Method

Professor Schlink had already referred to it in his address,⁵ and had given a history of ecumenical methods. “The work of Faith and Order finds itself in a crisis of the method employed so far. This method has been a planned and comprehensive interdenominational comparison, whereby one endeavored to elaborate a maxim of that which we all have in common. This method has been improved at Amsterdam in so far as not only the agreements and disagreements were studied, but again the ‘agreements in the disagreements’ and the ‘disagreements in the agreements.’ This method may be even further improved and it will also remain indispensable for the future. After leading at first to surprising results of far-reaching agreement with increasing exactness in its application, the depth of our differences was also revealed more clearly than had been the case in the enthusiasm of the Ecumenical Movement in its early days. It could not have been otherwise, because this method of comparison is a statistical method. It presumed a certain static structure of the churches which are to be compared with each other. It does not reckon with changes and does not demand sacrifices from the churches involved. On the contrary, in the constitution of the World Council each church has a certification of her rights to be and remain as she is. I am convinced that we have reached a quite natural limit with the comparative method in our work for Faith and Order, and that on this way alone we can proceed no further—even that, on the contrary, this way, which does not demand any sacrifices from those involved, will present us with continually growing difficulties.

“For the ecumenical work has meanwhile been faced with a crisis by what God Himself is doing among the divided

4. Dr. Hodgson.

5. See page 34.

churches in many countries. This goes far beyond the terms of even a most careful statistical comparison. God Himself has placed the work for Faith and Order in a crisis. On the one hand, [the crisis has come] through the new unity which has originated among our oppressed and persecuted brethren; and on the other hand, through the birth of the young churches—[through all those] who are determined to ‘forget those things which are behind,’ and to ‘reach forth to those things which are before,’⁶ and who, having left the historical traditions behind, strive towards unity as it corresponds with the One Lord, Who is coming towards us. Actual changes are taking place. Traditional characteristics are [being] sacrificed. And behold, these sacrifices prove the reception of riches—they prove themselves as such blessings that they cannot be called sacrifices.”

The Essentials

The recognition that the old method will no longer satisfy has given faith and order a readiness to face the crisis in which God has placed it. The new unity which has originated among the oppressed and persecuted brethren and which has arisen from the sacrificial changes in the Younger Churches made it possible for the method of depth to bring us two things from Lund: 1. that we must go back to the biblical basis and implications of essentials, that is, go behind our differences in conceptions of the Church to our concept of Christ as living Lord; and 2. that we must be willing to make sacrifices for Christ’s sake.

Those who were at Lund and talked with men and women who had suffered and were suffering for their faith realized how impossible it was for those not in such a situation to recognize the full implications of Christ’s Gospel. The easy-going life of the Churches under ordinary circumstances is foreign to the life of the early Church for which the Gospels were written. Only when worldly things fall and spiritual powers are all that remain can we know our real faith and dependence on God. Several, like Professor Schlink and Professor Hromadka, who spoke of their experiences, gave new insight to those who have not been given such an opportunity of testing their faith.

These witnesses from the firing line impressed the conference with a sense of crisis and urgency which reminded all of the apostolic age. Their strong Christian obedience gained strength through trials, and with this came a new perspective on what is essential and what is not essential. This knowledge

6. Philippians 3:13.

ought to lay a heavy burden of self-examination upon those who have been too complacent.

To the layman it seems rather silly to keep on discussing the meaning of 'church,' but in a very real sense of the entire Christian message rests on this. During the centuries certain traditions have grown up around the word 'church,' and the familiar definitions of "Body of Christ, communion of Saints, people of God, fellowship of the Holy Spirit" mean different things to different groups. However, at Lund, the first section found in this method of depth answers to some of their questions, and were led back to the Bible as the source book of Christian faith.

The report of this section begins with these words: "We believe in Jesus Christ our Lord, who loved the Church and gave Himself for it, and has brought the Church into an abiding union with Himself. Because we believe in Jesus Christ we believe also in the Church as the Body of Christ." This is the heart of the matter and indicative of the inseparable relationship between Christ and His Church to be found when the attempt is made to find it through our shared acceptance of the authority of the Holy Scriptures.

But further, Chapter II speaks even more plainly to us all: "We cannot build the one Church by cleverly fitting together our divided inheritances. We can grow together towards fullness and unity in Christ only by being conformed to Him Who is the Head of the Body and Lord of His people. And He manifests His fullness, however brokenly, in the gifts He has given to us even in our separations. Wherever two or three are gathered in His Name He is in the midst of them. Wherever men are met in obedience to Him, He is known. He may be found in the midst of those to whom we are sent.

"When we place ourselves in our Churches under His judgment and in obedience to His calling and His sending, we shall know that we cannot manifest our unity and share in His fullness without being changed. . . ."

"The truth we would hold fast is that because Christ is the Head and Lord of the Church, His way is the Church's way. He calls, He sends, He judges. The shape of His life is the shape of the Church's life. The mystery of His life is the mystery of the Church's life."

Leaven

When the Conference Report is read the results of the discussion of these three sections on *The Church* will appear in two parts. Chapter II of the Report contains the work of the special sub-section which used the method of depth. Chapter VI

- contains the conflation of the material from all three sections. But in studying these solidly packed reports, try to remember that the "reports can be inserted into the life of the churches and act as leaven to dough" and as they make the churches rise they will prove the conference a success, but we'll need five or ten years to know. The big question is what can be done by those who read this booklet now, where they are?

In pondering Chapters II and VI of the Conference Report in the light of the discussion at Lund what clues are there for continuing thought and action by the churches at the local level?

The method of depth has already been mentioned and an attempt to use this in a very simplified way will be found in the study suggestions at the close of this chapter. What else? Jot down *your* answers.

Serious Consideration and Appropriate Action

The official reports of the sections were presented and received and recommended to the member churches for serious consideration and appropriate action. The conference report is really a critical commentary on certain portions of the report prepared by the theological commission, and the two should be recommended and studied together for the one is valuable only in the light of the other. But for you who read this booklet some of the areas for "serious consideration and appropriate action"⁷ which can be carried through at the local level and leaven the lump will follow in the study section in the spirit of the discussion at Lund on *The Church*.

Remember especially that "every meeting of Christian with Christian must needs bear upon it something of the meaning of the Church which is His Body."⁸

"We cannot at this point see our way forward, and we have no easy solution to offer. We suggest that what the situation calls for is a renewed effort by all to enter into the points of view of others, seeking not only to understand what they are, but also to appreciate why they are valued. It may be that God is waiting for us to take this step of faith before He will shed light on our darkness."⁹

What Chapter II of the Conference Report is trying to get across to the Churches is that in the light of this newly clarified relationship of Christ to His Church, which is the core of the question of unity, and in the face of the new emphasis on the great fact that more than doctrine divides the Churches, the

7. The formula for receiving the reports of sections at Amsterdam.

8. *The Church*, Faith and Order Commission Papers, No. 7, page 11.

9. *Ibid.*, page 64.

Christian is forced into thinking about his faith and about his Church life in very ultimate terms.

Suggestions for Discussion

In *Exploring Paths of Church Unity*¹⁰ there were so-called 'Buzz Sessions'; a discussion technique used to gain wider participation in ecumenical 'conference' at the local level. So again in this booklet (Part II) material is added for possible discussion following each chapter. Such group study is highly recommended, for it will usually lead to a point of action by the group or by some individual in the group.

The technique of the buzz session is quite simple and easily carried through. In order, however, to recapture the spirit and atmosphere of Lund, with its emphasis on 'ecumenical conversation,' to actually reproduce in miniature the organization and method of the Faith and Order Conference itself, the following suggestions may help. Please do not feel bound by them. The object is to get group participation by small units on specific questions and a pooling of the findings as a stimulus to a plan of action.

There should be three parts to each study session, the total length depending on the local situation, although an hour and a half is about right. As at Lund, the group meeting as a whole will be a 'full' session or a 'plenary' session—this would occupy the first part of each meeting for presenting the material. There may be both a chairman and a leader, or the leader may act as chairman also. When the larger group is broken down into smaller units—from six to ten persons each—they will be called 'sections.' Each section will have a chairman and a secretary—both may be either appointed by the general chairman or leader, or elected by the sections. After the section meetings, which should be given a definite time limit, the secretaries will report their findings to another full session. If the series covers several weeks there may be certain matters to explore more thoroughly before the next session. Committees should be appointed to follow through and report back—small committees are best and secretaries of the sections are usually key persons to build a committee around.

It will hardly be possible to use more than one or two of the following discussion points. The leader may select and assign topics to the groups or each group may be left to choose its own.



10. World Council of Churches, 156 Fifth Avenue, New York 10, N. Y., 35c.

Buzz Session

1. Define the following words and phrases in writing, then compare notes and try to find the real meaning:

Faith and Order	Ecumenicity
Life and Work	Unity
World Council of Churches	Method of depth
Younger Churches	Method of negotiation
The Church	Christology
Older Churches	Ecclesiology
Ecumenical	The Body of Christ
Third World Conference on Faith and Order	

2. Identify the following places and what ecumenical event took place there:

Edinburgh	Jerusalem
Lausanne	Geneva
Oxford	Nicea
Stockholm	Utrecht
Lund	Amsterdam
Chalcedon	

3. Discuss the meaning of the following sentence, from the standpoint of your own Church group: "Those who are ever looking backward and have accumulated much precious ecclesiastical baggage will perhaps be shown that pilgrims must travel light."

4. What do these words of St. Augustine mean to you? "Thou hast seen a brother; thou hast seen the Lord."

5. At the local level is it possible to begin at any point in the following statement and to progress toward more harmony and unity and cooperative action? "All Christians believe that the Church, as the home of the Holy Spirit, lives in communion with the sinless Christ; and yet in the membership of the Church the power of sin is plentifully manifest. Sinful pride, hatred, violence and cruelty mar the record on page after page. Clergy and laity, organization and membership, are all alike involved. If ecumenical discussions are to reach their goal they must go hand in hand with acts of penitence, honest confession, and mutual forgiveness. The goal of true Christian unity may be sooner reached if churchmen, with all due gratitude for the truths and grace God has given to their communion, are willing to beat their breasts and ask God's mercy on themselves and their brethren for whatever is amiss in their Churches, instead of thanking God that they are not as other men in other communions."

6. In what way can the following be used by the local Church? "We cannot at this point see our way forward, and we have no easy solution to offer. We suggest that what the situation calls for is a renewed effort by all to enter into the points of view of others, seeking not only to understand what they are, but also to appreciate why they are valued. It may be that God is waiting for us to take this step of faith before He will shed light on our darkness."

7. Note Charts I and II on page 53 and Charts III and IV on page 54 and see if they picture the status of the churches at Lund.

- a. How are we to fill the gaps in I?
- b. How in II are we to get 'Apostolic Succession' as the accepted form of continuity on both sides, differing only in through the 'Historic Episcopate' on the one hand and through some other form on the other?
- c. Find examples for III.
- d. Any suggestions for IV?

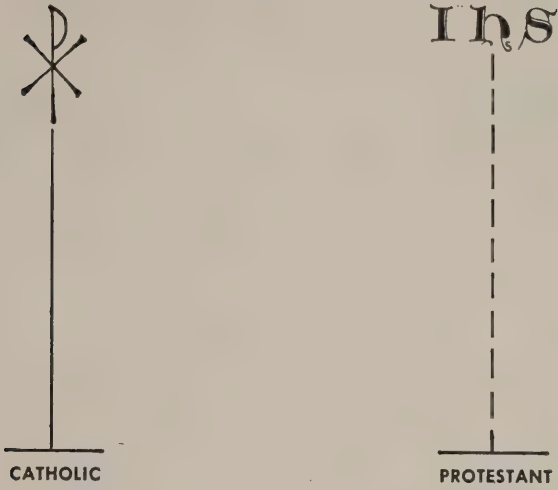
8. Do you agree with the following statement? If not, why not? Be as concrete as possible.

"Within the various communions there appear to be four points around which unity has been realized: confessional or creedal statements, liturgical worship, church order, and Christian action . . . Yet no one of these by itself can become the sole basis of a united church. Each stands for a truth which must be included. It is for us to gather up the broken fragments that nothing be lost."

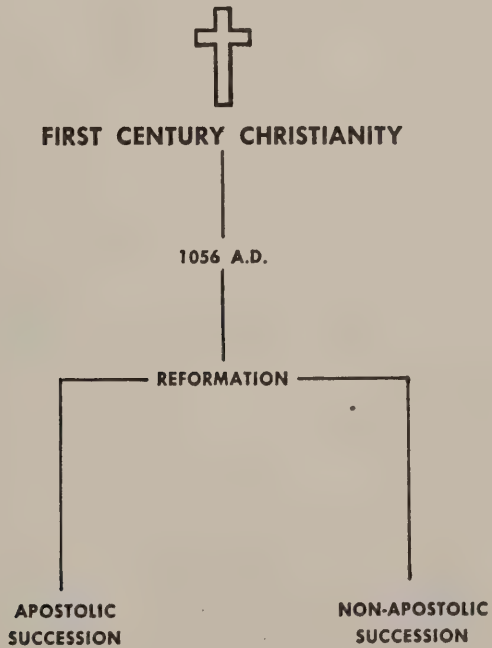
9. Ponder Chart V on page 55 and then discuss.

I.

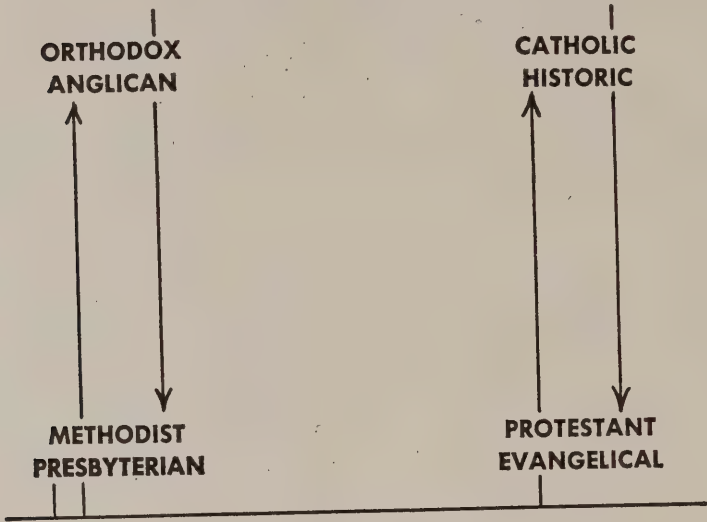
Continuity



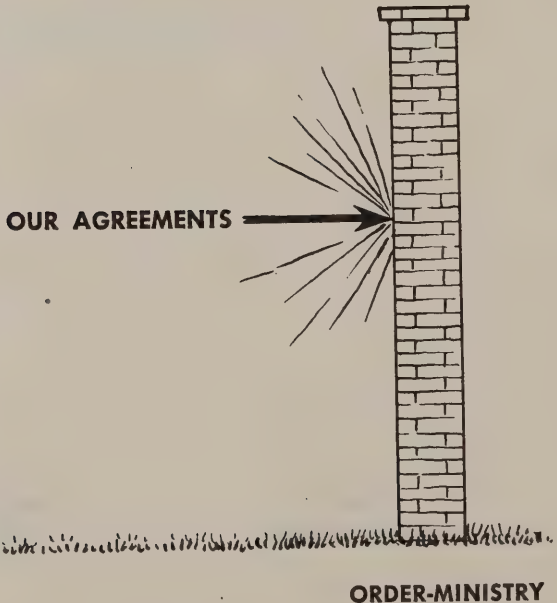
II.



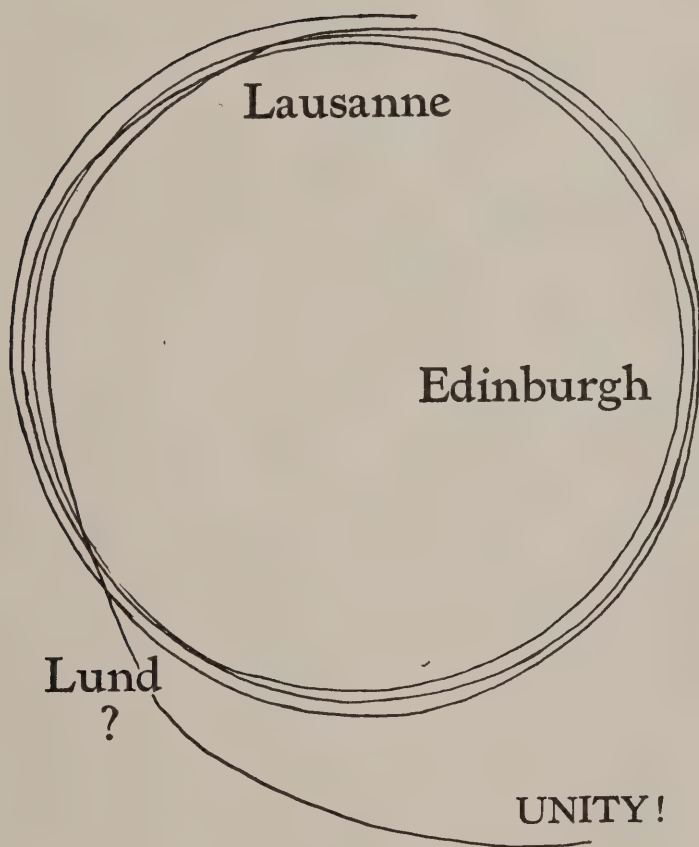
Possible Flow and Interchange of Ecumenical Conversation



The Wall



Round . . . and Round
HOW LONG?



Is there any point where Lund
gets off the merry-go-round?

FOR MAKING NOTES

Ways of Worship Around the World

In His Holy Name we are gathered together. Let us worship Him in spirit and in truth.¹



The Daily Round

Worship was the daily round for those who went to Lund, and Section IV, which considered Ways of Worship, had a 'laboratory' to work in. Each morning the delegates gathered in the Cathedral for a service of worship, conducted according to a diversity of Church traditions, each leader following his own church's tradition in the language he preferred. Each night a corresponding service of Evening Prayer, again varied as the leader chose, was held in the darkened quiet of the Cathedral and made a fitting close to the long day's work.

The Cathedral, as 'laboratory' or stimulus for all the Sections, was well equipped and offered a perfect setting for the experience of praying and praising together.

A further word about this atmospheric old Cathedral which became for the conference its chapel and 'devotional' headquarters. The Romanesque building was restored and partially rebuilt at the beginning of the nineteenth century but the marks of its eleventh century beginning are still present and mellow the well kept effect of its latest repairs. The simple and solid Romanesque style is impressive, and in the words of the official guide-leaflet, "The apse behind the high altar is a masterpiece, which in harmonious perfection surpasses similar works of architecture. Beneath the apse there is a crypt, partly underground, which with its noble conception and beautiful proportions is unrivalled in contemporary construction.

"On the high altar in front of the apse stands a large triptych of north German origin, made just before 1398. The walls of the chancel and apse are adorned with fine choir-seats richly sculptured, from the latter part of the 14th century."

Typical of the post-Reformation Church, the pulpit is in the center and to the side of the congregation, emphasizing the

1. From "A Service of Morning Worship," led by the Rev. Samuel Duraikan of the Tamil Evangelical Lutheran Church, South India.

preaching of the Word. All the pews between the pulpit and the altar are 'about face' pews. When the service is altar centered, as in Holy Communion, the congregation faces East. When the sermon is preached, the people in the front section of the nave shift to the other side of the pew and face the pulpit. For the long hours of the day between services the Cathedral is ready for the stray worshiper dropping into the Cathedral for a moment of quiet and prayer, with gaze focused on the distant altar and its perpetual light. All visitors—and there are many sightseers, for the Cathedral is Scandinavia's finest example of Romanesque architecture—are reminded of the holy place in which they stand by these words on the little folder quoted above: "All those entering this Cathedral should remember that it has been built by our forefathers as a home of devotion and worship. The loving hand of the artist has adorned it; and the prayers of countless generations have hallowed it. Peace and sanctity, therefore, should reign in the sacred edifice. Be silent and careful not to disturb the services nor the devotions of those who seek in this holy spot an opportunity for quietness and prayer."

Christian Worship

With such a continuing experience of worshiping together in this place the membership of Section IV, as well as the other sections, had inspiration for the work they did. The subject of 'Ways of Worship' has always interested the laity and made it possible for those other than theologians and clerics to participate in the ecumenical movement at the local level. The work of the theological commission had prepared the way and as the Section began its deliberations certain factors were known. For instance, the question 'What *is* Christian Worship?' had already been answered:

"While we are actually worshiping the question does not arise, or, if it does, has to be banished again. For the essence of worship is that it is the concentration of all faculties on corporate self-giving to God in response to His love and in praise of His glory. All is centered upon Him, and we only come into the picture at all as living recipients of His living self-communication. That is the heart of the matter. In practice, of course, individuals fall far short of this but inasmuch as they do so, they have, in that moment, ceased to worship."²

But when the question of 'what is worship?' is raised, actually there are many different answers given, with equal sincerity,

2. *Ways of Worship*, Faith and Order Commission Papers, No. 6, pages 3-4, 22.

among Christians. The delegates knew this and yet they went at their assigned task with the earnest desire to make clear what it is He asks of men if they are to "worship Him in spirit and in truth." The main concern of this section at Lund was to see more clearly "the points at which differences provide obstacles to unity."

"The unity we possess is an undeniable fact and it was experienced daily on a deep level at Lund." Since they could pray together, repent together, confess a common faith and allegiance to a common Lord, they were spurred to explain the other undeniable fact of separated church structures and ministrations, and to find ways of overcoming it. At this point the layman parts company with the theologian and usually accepts the pronouncements of his own church concerning the view he should have as a member. However, this should not prevent any Christian from seeing and acknowledging the grace of God manifest in other churches.

Common Ground

By looking more closely at the different ways of worship practiced by the churches represented at Lund, Section IV attempted to penetrate more deeply into the unity which is the common ground of those who worship the one God and Father of us all. Certainly one advance was made, in spite of the problems still unresolved. This section fully realized at the outset that some churches place a greater emphasis upon sacramental worship, while others give first place to the preaching of the Word. And yet, they found that this difference was largely a matter of emphasis. Both contain both, and both have something to bring to the other in the fullness of Christian Worship. So, too, the conversations in this section revealed that there is a place and value for both formal or 'liturgical' worship and the more informal, spontaneous expressions of our adoration and prayer. One conviction arrived at: that all Christians are called to a deeper common participation in the experience of worship and prayer as one way to a closer understanding of each other.

Since it is at this very point of worship "that disunity becomes explicit and the sense of separation most acute" the laity may well wonder why more progress was not made and why there are still so many unresolved problems. In the very atmosphere of worship daily, in contact with the living God, why was there not more light found? One of the main obstacles is still the character of the ministry and the fundamental problems which lie behind it. For some it actually comes down to

the minister and whether he was ordained by a bishop in the apostolic line or not.

Although for the Orthodox, and probably for many high Anglicans, agreement in order is a matter of faith. However, with an important number of Lutherans doctrinal agreement is still the main issue; while for many Baptists the nature of baptism is the focus of the issue. So, even though there was common ground in the area of worship many problems still stand at the center of Faith and Order.

Signs of Hope

Certain signs of hope for the future in this important area of worship came from Section IV, namely in the discoveries that as Christians, under God's direction and in His strength, "no subject is intractable," and "no obstacle is insuperable." "Moreover," they declared, "in spite of profound differences between us in the matter of ways of worship, we are all agreed that the issues raised take us right to the heart of the Church's witness, and must always be discussed in the context of her continuing mission. However we view the church's worship, we are unanimous that its setting is the church's mission to the world."

One morning I entered the Cathedral for morning worship through the small door in the south wall. The great grey mass of stone was impressive. But what caught my eye at the moment was a sprig of green growing from a crack in the stones. Even the solid wall of stone could not squeeze out the life of this tiny plant. I believe that in this section, certainly, a few sprigs of green were found growing in the cracks of the often apparently solid and unyielding wall of our differences.

Another sprig of green was what this section did with "the bearing on ways of worship of the social, cultural, political, racial, and other so-called 'non-theological' factors" which will be deferred for the moment and dealt with at length later in Chapter 7.

The Conference Report should be read, although "no written report can do justice to the real depth of mutual understanding achieved and enjoyed" in the course of the discussions at Lund. But there are many opportunities for participating in certain of the recommendations from Section IV "so we can better worship together." Perhaps the injunction of one delegate ought to be remembered. In speaking of the neglect of the divine and human relationship in worship he said: "You should talk and speak to God until He begins to speak to you, then you should stop speaking and listen to Him."

The Conference Service

Another great moment of worship at Lund must be reported here—the Conference Service on the second Sunday evening when the King and Queen were in attendance. The townspeople came and crowded around the Cathedral early, mainly to see the King and Queen, but also to see the delegates in procession from the Aula in the University building across the park to the Cathedral. The usual color and variety of robes and vestments impressed the crowd. Seats were reserved for the delegates and their wives and the press within the Cathedral but the people filtered in through every door and massed everywhere, even on the steps leading up to the altar from the nave.

The orderly crowds had come early and the police, smartly clad with swords dangling at their sides, kept them within the boundaries set.

The bells began their clamor at the stroke of seven and the organ tried to drown them out as the delegates marched in double file slowly and with great dignity. Only the small key hole doors, cut in the big doors, had been opened to let the people in. But as the delegates approached the Cathedral, the big doors were opened wide. The dark interior made the dimly bright out-doors shine like a picture framed. As the last delegates entered, the organ and the bells were silent and after a pause the King and Queen entered, escorted by Bishop Nygren and Archbishop Brilioth of Uppsala. They walked up the aisle in silence as the people massed at the Chancel steps to catch a glimpse of the distinguished guests.

Then the big doors were closed and these people of God were shut up together in the ship of the Church—on journey—where?

Certain impressions remain from that service for me:

The beauty and appropriateness of the special cantata written for the event by the organist of the Cathedral, Josef Hedar, with full chorus and orchestra, and its climax, a mighty chorus entitled 'God's Congregation.'

The hundreds who attended, filled every inch of space, and were so tightly packed on the chancel steps that the leaders of the service had to have the aid of the ushers to climb through.

The King and Queen were seated on their 'thrones' on the South side of the nave, flanked on one side by Bishop Nygren and on the other by Archbishop Brilioth.

The tinkling of the bells on Archbishop Athenagoras' robe all through the final prayer as he moved toward the altar and the microphone to pronounce the Benediction, to the accompaniment of a shower of music from the tiny bells.

This passage from Archbishop Brilioth's sermon: "One of the strongest impressions for many from a meeting such as ours will perhaps be the fact that the Gospel has called people of every land and every race, made them all members of the house-hold of God, giving them access to the Father—and have poured into human souls of different structures, from different cultural traditions the peace of Christ."

As the service ended, the big doors opened again and the King and Queen left in silence. It was dark outside. The crowds were still waiting and could be seen dimly in the background. The organ began triumphantly as they got through the doors and the delegates and people walked into the night.

They should have been carrying the message of salvation and indeed they were, certainly those who were remembering that we are pilgrim people on journey who should travel light and whose 'ecclesiastical baggage' should never slow them down.



Buzz Session

1. Try to define 'worship.'
2. Reflect on this question: "How far does the fact that there are varieties in forms of worship within the same communions, make it possible to conceive of a similar rich diversity within a united church?"
3. Try to put down your own conception of what actually happens in the service of Holy Communion.
4. "'What is lacking in the grocer is something of the priest, and what is wanting in the priest is something of the grocer.' In the light of this comment discuss the representation of the people by the minister in Christian Worship."³
5. "Is it true that certain types of worship are more suitable to certain environment, e.g., 'free prayer' and hymn singing to a Welsh mining valley, a spectacular Mass to a Spanish town, and 'morning prayer and sermon' to a London residential suburb?"
6. How is it possible to cultivate a sympathetic and reverent attitude by all Christian people towards all forms of worship, both 'liturgical' and 'non-liturgical,' in which God confronts man?

3. From *The Church's Unity*, published by the Faith and Order Department of the British Council of Churches, page 14.

7. Would it be possible in your community to have a 'retreat' or a 'prayer meeting' with equal participation in both by the several churches? Why not plan for both?
8. "Consider the problem of devotional life of those who find it difficult to attend public worship regularly and to use the appointed means of grace—mothers of families, for example." What solutions can you offer?
9. Spend some time in "an examination of the existing situation in which some churches regard the preaching of the gospel as well as the eucharistic act as essential for worship, whereas others regard the eucharist as by itself containing the essential elements of worship."
10. Could you begin to plan now for "the holding of Inter-confessional retreats, conferences, and the like, for the study and practice of ways of worship, and of the spiritual life?"
11. How shall we bring about "the inclusion in the teaching of worship within each communion of opportunities to attend the worship of other traditions?"
12. Discuss these two notes appended to the 'Recommendations' at the end of Chapter IV of the Conference Report:
 - (1) "We stress the need to enlist the interest not only of liturgical experts, but of those responsible for the conduct of worship, *but especially of members of the worshipping congregations.*"
 - (2) "Some delegates desire that it should be made clear that the acceptance of these suggestions must be subject to the provision of Church discipline and of pastoral wisdom." (Note buzz items 10 and 11.)

FOR MAKING NOTES

Entering Into the Discussions on Intercommunion

O Holy Spirit, enlighten us with Thy Word . . . that we people of many tongues may hear and bear into our lives that same Word of God which reproveth, consoles, encourages and inspires. . . .¹



A Thorny Problem

When we come to the subject of *Intercommunion*, which is so exceedingly difficult for some and so very simple for others, we often feel wistful and think: If only the definition in Queen Elizabeth's time of the meaning of the words "The body and the blood of Christ were given for thee; take, eat and drink them in remembrance of me" could be accepted by all.

"Christ was the word that spake it,
He took the bread and brake it;
And what His words did make it,
That I believe and take it."¹

Some would agree with the following statement. Others would not. "Until the Churches have enlarged their outlook, and have decided to remove the barriers that deny to members of other Churches, who are wholly devoted to Christ, the right of free entry and the privilege of full communion I cannot see how they can expect to be stamped with the imprimatur either of God's approval or of man's enthusiasm."

In view of the controversial nature of the subject it is a hopeful sign that the Theological Commission, at work since 1938, found it more difficult to agree upon the definition of their differences than upon the definition of their agreements and that it was possible to present a Report to Lund all the members could sign. The rules and customs of the several Churches relating to Intercommunion had already been formulated.² The real and more difficult task of the Commission was

1. From "A Morning Service," led by Bishop Bereczky, of the Reformed Church of Hungary.

2. Faith and Order Pamphlets, Old Series, Nos. 98 and 99.

to penetrate beneath the rules and customs to the fundamental Theological issues involved. A whole volume³ was compiled concerning almost every theological aspect of the problem. By the time the delegates were at work on the Theme in Section V at Lund there was ample material at hand for a deeper theological understanding of the basic principles and there was also the hope of making progress towards a solution of the painful problems involved.

However, all along during the conference I kept asking: Can you dissect a living thing without killing it? Is this conference trying to do the impossible, or are the Theologians succeeding in putting the living tissue of the churches under a microscope, seeking for the blocks to growth, watching intently the inner processes not easily discerned by even the faithful members of the body? And I kept thinking: Will other tongues of flame find their way into the heads of the learned of this century?

Church Fathers and Modern Saints

For centuries the Church has wrestled with the meaning of the Lord's Supper, the Holy Communion, The Mass, the Eucharist. One vivid reminder of this fact of history is Raphael's expressive and dramatic mural in the Vatican depicting the doctors of the Church in "The Dispute of the Holy Sacrament."

So the section debated in mid Twentieth Century the age-old problem, recognizing the shame and tragedy and sin of our separation at the Lord's Table, feeling the pain of it acutely and constantly, yet not willing to accept an easy and shallow solution by granting intercommunion, "through a flabby grasp of doctrine and a glossing over of our differences of belief,"⁴ before the related problems of 'Church' and 'Worship' were solved.

In fact the whole question of 'Intercommunion' boils down to the concept of the ministry, and until some way can be found to resolve the conflict between 'apostolic succession ministry' and non-apostolic succession ministry, the problem will remain for many Churches and for the ecumenical movement.

As I sat and listened to the work of this section a hymn kept going through my mind which could not be sung in chorus by all but which could make its influence felt keenly in the deep differences underlying this most difficult and important of all the subjects discussed at Lund. The hymn expresses the long-

3. *Intercommunion*, Edited by Donald Baillie and John Marsh, Harper & Brothers, N. Y., 1952.

4. The Report of the Commission, page 22.

ings of many for the results hoped for but not attained and in penitence it should be sung by all Christians everywhere until somehow in the providence of God the great barriers to Church unity are broken down.

Thou, who at thy first Eucharist didst pray
That all thy Church might be for ever one,
Grant us at every Eucharist to say
With longing heart and soul, "Thy will be done."
For all thy Church, O Lord, we intercede;
Make thou our sad divisions soon to cease;
Draw us the nearer each to each, we plead,
By drawing all to thee, O Prince of Peace;
Thus may we all one bread, one body be,
Thro' this blest sacrament of unity.

Progress Made

Now for a look at the final report of this section:

After reviewing the work of the Theological Commission since Edinburgh 1937 (such as our closer association in the World Council of Churches and our will to stay together, the missionary opportunities in Asia and Africa, the urgent call to the Churches from the Lord Himself, and the differences which must not be treated superficially) and setting forth certain considerations which indicate the seriousness of the problem and stating that prayerful soul searching was necessary since the issues at stake could now be seen more clearly, the section turned to 'terminology.' Progress was registered at this point, and for the *first time* an acceptable terminology was worked out that "can be easily understood by different traditions and in different languages," and which should be a great aid to all future conversations on the matter.

"It is important to remember, however, that none of the relationships described can be regarded as the fulfilment of that complete unity which we believe to be God's will for His Church."

What we mean when we say 'Intercommunion,' and all the other words and phrases associated with it, can now be safely assumed for those who follow the Lund recommendations. Three examples, which will be found in Chapter V of the Conference Report: "*Intercommunion*: where two churches, not of the same confessional⁵ family, by agreement allow communicant members freely to communicate at the altars of each (in most cases this would also involve *Intercelebration*: where there is freedom to officiate sacramentally in either Church);

5. 'Denominational' does not mean quite the same thing but it is close enough.

Open Communion: where a church on principle invites members of other churches to receive communion when they are present at its communion services; and *Closed Communion*: where a church limits participation in the Lord's Supper to its own members."

Definitions are easier than the accomplishments they define. One of the great disappointments concerning Lund is that little progress was made beyond this agreed-on terminology. However, we cannot afford to be hasty in judgment and then have to back-track; at least conversations can be carried on more intelligibly because of Lund's definitions in this area.

Delegates Speak

Much searching of heart went into the work and discussion of this section; there was much groping and at times intense discouragement, more so than in any other section. One member put the issue strongly:

"I am disappointed we have made no progress. We have come from the ends of the world to hear others say what the holy communion means to them, implying it cannot mean so much to others. Who is the judge? The holy communion means just as much to me as it does to them. It is unfortunate so much publicity was given to Lund for it has led to too much anticipation. Clarification of terminology and common practices are not enough. In fifteen years if there is another such gathering some of us may be in concentration camps."

A Lutheran spoke as follows:

"It is depressing that no more progress has been made—there has been even a note of bitterness—especially [sad] when the Church is faced with so much pressure from the outside. It is unwelcome to hear there are hindrances and that some cannot accept suggestions that are made. Some are critical of the Lutheran attitude, who claim they are right from Scripture. In the Holy Supper we really meet our Lord who is coming to meet us. This is most sacred and we cannot water down truth as we see it by participating in a joint communion service. There is a point of separation here at the heart of the problem. If we come too fast to intercommunion it will not help unity but will make our separations even greater. Intercommunion is the end of unity. In the words of Paul it is a pastoral responsibility and we must say to our members to wait until the problem is clarified before having open communion."

Still another spoke in the same vein:

"Our churches want more than a list of agreements and disagreements. This is a movement not arguing in a circle. It

is easy to get something from such an atmosphere of prayer and friendly fellowship. But we must go back, in penitence and in charity, for the reports are not enough. We must show more of a response to Christ's call and will—even to crucifixion if this be necessary. It will not be easy. If we wait we may wait too long. At the end of our report some mention should be made of the costliness of what we seek."

There were also many present who, even though they understood the viewpoint of 'saving intercommunion for union,' felt the problem had been solved for them and were therefore a bit impatient over such attitudes. They believe that the Lord's Table is in fact the Table of the Lord and are loath to shut out any who have accepted Him as their Lord.

Patience and Humility

In the closing paragraphs of Chapter V of the Conference Report the Section expressed its deep disappointment and concern that there was not a larger measure of agreement, but reminded again of what the preparatory commission had discovered that "neither we nor the Churches from which we come have yet gone deeply enough into the penitence from which healing may arise." Penitence was often on the lips of those who spoke at Lund, but in action it was restrained or choked off by individual and confessional convictions and loyalties rather than becoming an act of humble obedience to the voice of God, contagious and self-effacing.

There were certain indications that a start toward this penitence and humility had been made when the slightly amended statement of doctrine which came to the conference from the preparatory commission was accepted by the great majority of the churches represented.

"This sacrament of Christ's Body and Blood, controlled by the words of institution, with the use of the appointed elements of bread and wine, is a memorial of Christ's incarnation and earthly ministry, of His death and resurrection; a sacrament in which He is truly present to give Himself to us, uniting us to Himself, to His eternal Sacrifice, and to one another; and eschatologically, an anticipation of our fellowship with Christ in His eternal Kingdom."

"The majority of us, without for a moment losing sight of the ultimate goal of full unity, believe that there already exists among the members of the World Council of Churches such a fundamental unity as to justify, or indeed require, joint participation at the Lord's Table. . . . Others, without questioning the reality of our present unity, believe that fellowship in the sacrament rightly exists only where there is fuller agree-

ment in doctrine, a mutually acceptable ministry, or organic unity of church life."

In addition Section V dealt with the difficult situation which arises at every ecumenical gathering over services of Holy Communion. In the light of past experience, continued at Lund, no official service of Holy Communion was held by the conference but communion services according to the rites of the several churches were arranged and everyone had the opportunity of making his Communion at least once, in addition to the invitation extended to all by the Church of Sweden on the first Sunday of the Conference. The Section did nothing more than what had been done in this area and added a word of explanation.

"We realize that these recommendations do not by any means solve the practical problem, which arises from the as yet unreconciled divergences in the doctrine of the Church. Doctrinal as well as practical issues must be further explored. We are agreed that this particular aspect [communion services at ecumenical gatherings] of the problem of intercommunion should be very strongly driven home upon the conscience of the Churches and of the leaders of the ecumenical movement."

A Personal Word

It is hard to differentiate between one's own intimate personal feelings and the official doctrinal position of one's Church. One morning early I attended a service of Holy Communion according to the rite of the Church of South India. The Crypt of the Cathedral was dark, only faintly illumined by candle-light. The small deeply recessed windows let in very little light. The music and voices from another service in the apse chapel overhead reached our ears, and in this ancient crypt with a pagan well but a step behind us we worshiped God and made our Communion with His Son. In receiving His body and blood I felt that all of Him which is taken in must be given out again or else I would deny Him and His presence. A part of Himself He shared with me. How could I make it known? By my thoughts, words, actions. That which had overtaken me in this must overtake others.

At the climax of the service, as Bishop Jacob knelt to receive the sacrament, a ray of sunlight struck the altar at that very spot and made vivid the felt presence of Christ—and at that moment I knew no difference between the altar of my own Church and the altar of the Church of South India. There are those, however, who could not participate in the same way, and I try to understand them just as I want them to understand me and my actions. And through it all, I must never

forget that the problem involves the relationship between whole churches and can never be solved on an individual basis.

Encouraging Signs

There are encouraging signs on the horizon, "a sound of going in the tops of the mulberry trees," which should bring hope to even the most conservative among us.

The Methodist and Protestant Episcopal Churches have been discussing 'approaches to unity' and recently agreed that while it does not make less difficult any solution to the 'hard care' of the problem, which is still the ministry, 'Intercommunion' should be considered as a possible solution to the problem of Unity and worthy of careful study and discussion.

Conversations have been going on for some time between the Church of England and the Free Churches of Great Britain on this matter and at least there are more signs of encouragement than discouragement.

We must not forget how certain groups, not so concerned with apostolic succession as essential to a valid ministry, are making progress by practicing intercommunion and achieving organic unity. At least one organic union between two or more church groups has taken place each year of this century. We are apt to forget this in the greater emphasis at ecumenical gatherings on what one called "the sorest wound in the Body of Christ."

The average age at Lausanne was around sixty-five, while at Lund the average was some thirteen years less than this; and the younger men who attended Lund may well hold this still-to-be-fashioned key to church unity and produce far greater results than the present ecumenical elder statesmen can envision.

There was better communication at Lund than at Edinburgh and much more complete cooperation and participation in worship than even at Amsterdam; and the worship services seemed fresher.

The thinking and the conversing together at Lund will undoubtedly carry over into the thinking and utterances of the delegates; and what happened there will filter down into the life of the churches, as has already been demonstrated in one instance by several delegates who returned and immediately participated in their church's national convention. The message from that convention reflected Lund's deliberations and word to the churches.

In the conclusion to the Report of the Commission we find these words to close this chapter:

“With all possible earnestness we commend the cause of intercommunion to the churches. The subject demands a heightened awareness of the critical issues at stake and a greater mutual sensitiveness. The underlying theological problems require far more preaching and sympathetic study, with a full measure of Christian faith, hope and charity, penitence and prayer.”⁶



Buzz Session

1. Define briefly the following phrases, then compare notes, then check the answers with those on page 89:

In communion
Intercommunion
Intercelebration
Open communion
Closed communion

2. If an invitation were extended to you to partake of the Lord's Supper in another Church, would you? Why? Why not?
3. “Find out what the exact practice of your church is on this question (and what is the theory [doctrine] behind it). Don't be put off by ‘opinions’; ask for authoritative statements.”⁷
4. If you heard these words in a service of Holy Communion in a Church, what would you conclude as to the requirements for receiving communion in that Church? “Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.”
5. In the light of the following bit of history how do you reconcile the present attitude of the Churches mentioned?
“In 1619 there were in Virginia ‘three ministers in orders and two without’ (Wickham and Whitaker). ‘Without orders’ meant without the orders of the Anglican Church. Almost certainly, they were ministers of Genevan or Presbyterian ordination. Sir Samuel Argall requested permission

6. Page 43.

7. From *The Church's Unity*, a pamphlet issued by the Faith and Order Department of the British Council of Churches, page 18.

from the Archbishop of Canterbury to give these ministers authority to officiate at the service of Holy Communion in Virginia, which was permitted under the laws of the Church of England at that time. He [the Archbishop of Canterbury] had authority to license such ministers [of Genevan or Presbyterian ordination] to hold a parish and *to administer the sacraments*. This authority remained until after the Restoration. As a custom made use of because of the colony's need, it continued in Virginia until the latest Presbyterian incumbent of an *Anglican* parish died in 1710.”⁸

6. Try to identify the relationships between the following Church groups under the terminology agreed on at Lund:
 - (1) Within ‘families’ of Churches—Orthodox, Anglican, Lutheran, Reformed (Presbyterian).
 - (2) Lutheran and Reformed in France.
 - (3) Church of England and the Church of South India.
 - (4) Churches of the Anglican Communion and Old Catholics, Protestant Episcopal Church and Polish National Catholic Church in U.S.A.
 - (5) The Methodist, Congregationalist, and most of the Reformed Churches.
7. List examples of Intercommunion in some form in your community.
8. Would you agree or disagree with the following statement from the Conference Report? Why?

“Intercommunion must be agreed upon between two or more Churches as such, on the basis of a common life in Christ, sufficient to preclude any unreality in the practice. . . . It might involve conditions, and even sacrifices, though not of principle. But we affirm that intercommunion, when thus agreed without sacrifice of principle, may properly and beneficially precede reunion. There will be no perfect solution of our problem until full visible unity. In the meantime, the extension of the practice of intercommunion, with all its difficulties, appears to be a valuable way forward.”
9. Do you agree or disagree with the following? Why?

“Intercommunion should be the goal of, rather than a means to, the restoration of unity.”

8. *Virginia's Mother Church*, by G. MacLaren Brydon, Virginia Historical Society, Richmond, Virginia, 1947, pages 28-29.

10. If an Anglican who tenaciously held to the accepted doctrine of Apostolic Succession put it under the ecumenical microscope and really looked at it and saw how the life-blood of the spirit has been stopped from flowing all through the Body of Christ because of it, he might ask, "is this really so essential as I have always thought? Why not let all who will come to the Holy Communion, at least those who hold to this brief description of their faith—'belief in Jesus Christ as God and Saviour,'⁹ and get what they can and will?" Would this, do you think make ecumenical progress fairly leap forward? Why? Why not?
11. Ponder the meaning of the incident at Emmaus when Jesus broke bread with the two disciples, especially the phrase "and their eyes were opened, and they knew Him."
12. Discuss these two statements:
 - (1) "We must pause to say that there is an infinite mystery here which completely transcends the ability of our minds to grasp, a mystery that is more to be adored than discussed."¹⁰
 - (2) "It may faithfully be said that full intercommunion waits only upon an act of will. The Churches can find the means of authorizing officially whatever they sincerely and prayerfully desire to do."¹¹

9. Constitution of the World Council of Churches.

10. *Intercommunion*, Edited by Donald Baillie and John Marsh. Harper and Brothers, New York, 1952, pages 336, 176.

11. *Ibid.*

FOR MAKING NOTES

More Than Doctrine

A moment of silence—waiting upon His leading.¹



Factors Not Theological

"The bearing on the problem of unity of social, cultural, political, racial and other so-called 'non-theological' factors was barely as much as mentioned at Lausanne in 1927. At Edinburgh in 1937 some attention was paid to it in one section of the Conference. Since then there has been an increasing realization of its importance, and as part of the preparation for this Conference a group was convened to consider it at the Ecumenical Institute at Bossey, Switzerland, in November 1951. Its Report, *Social and Cultural Factors in Church Divisions*, was not assigned to any particular section of our Conference, but its influence was felt throughout, as may be seen in Chapters III, IV and VI."²

The importance of these factors caused the insertion of the subject and the scant materials available into each section to relate to the three official topics of 'The Church,' 'Ways of Worship,' and 'Intercommunion.' In addition a considerable amount of time was given for presenting material on the subject in the form of addresses in a full session of the Conference.

Archbishop Brilioth, in his opening address, pointed up what C. H. Dodd called these 'unavowed motives' in ecumenical discussion when he said:

"The subject of non-theological factors in church unity obviously cannot be neglected. It was decided by the executive committee that this should be a fourth theme for the Lund

1. From "A Service of Morning Worship," conducted by Dr. Howard H. Brinton of the Society of Friends.

2. From the *Preface* to the Conference Report.

MORE THAN DOCTRINE DIVIDI

national antagonisms . . . distrust of the unfamiliar . . . revivalism . . . historical sentiment . . . vested interests . . . political pressures . . . institutional property ownership . . . prejudices . . . doctored history . . . economic

Conference, but that it should not be entrusted to a particular commission or section of the conference, but be presented in such a way as to form a common background to the other subjects."

That is why a copy of the Report of this Conference at Bossey was sent to each delegate and why several addresses were given to furnish the 'background.'

The Bossey Conference

First a brief look at the material and then what the sections did with it. The Bossey Conference booklet contained, in addition to the report itself, three excellent papers, with a 'Preface' by Oliver S. Tomkins. He reminded the reader of the report at Edinburgh in 1937 on "The Non-Theological Factors in the Making and Unmaking of Church Union,"³ the letter from C. H. Dodd concerning "Unavowed Motives in Ecumenical Discussion" which created a lively interest in the whole matter, and urged the sections to bear these factors in mind as they discussed the main themes and, if possible, "to suggest the lines upon which work in subsequent years should be carried out."

C. H. Dodd's letter has been quoted widely, but it is the key document in the case and should be read again in snatches here and there, for it is still the most stimulating and frank treatment of the many motives largely overlooked so far in ecumenical conversations. During nearly forty years in ecumenical conferences Dr. Dodd was often puzzled by the recurrent phenomenon, how when certain issues had been patiently thrashed out and some real measure of agreement was within sight, suddenly some fresh point of division would emerge to shift the debate and throw the discussion back to the beginning. The real reasons for this, he believes, may be unavowed or subconscious, but they can and do prevent a "following [of] the argument whithersoever it leads." He cited two examples of this. One in the field of denominational or confessional loyalty, when in reference to any debatable point we should ask "Is my strong sense of opposition really grounded in some profound

3. *Faith and Order Pamphlet*, No. 84, Old Series.

THE CHURCHES—FOR EXAMPLE:

olation . . . reaction against compulsion . . . discrimination . . . habit
ride . . . mental limitations . . . sociology . . . race . . . indifference
. . . love of status quo . . . misrepresentations . . . war . . . personal ambition

universal truth to deny which would argue the 'lie in the soul,' or is it really due to intense (and it may be quite legitimate) pride in the tradition to which I belong?"

Another example of our separate religious traditions and the implications of social and political factors, given by Dr. Dodd, which should lead us to ask whether our tenacity in defending certain positions may be due to something other than sure doctrinal logic follows: The dissenters in England, after enjoying political power and prestige for a few years, emerged as the defeated party. This political fact, Dr. Dodd thinks, colors the subconscious reaction of the dissenter when he looks at the established Church, and he often gets hot under the collar at the mention of the words 'bishop' and 'priest.'

That is why Dr. Dodd feels it would be salutary to bring into the open "those social and political motives" which he feels sure constantly weigh upon us, "though they may not be avowed."

One of the two slightly longer papers, written by G. R. Cragg of Canada, dealt with "Disunities Created by Differing Patterns of Church Life." He covered aspects as widely disparate as "permissible forms of social behaviour" and "permissible methods of raising money," including the effect of "vested interests" and "innate conservatism" upon different types of worship.

But Jacques Ellul of France in another paper hit the subject squarely, considered mainly from the French situation. He noted the effect of conservatism upon Church administration in making it more *rigid* as to patterns and rules and more *rational* to the point of excluding flights of fancy. In spite of this he believes the Church is still acting as a stabilizing force in the midst of an unstable sociological and economic system. He also pointed out that nationalism is one cause leading to rupture in Church groups.

The report itself marked "the urgency of facing these factors" and listed the "factors which have caused our divisions" (isolation, persecution, discrimination, wars, national antagonisms) the "factors which are perpetuating divisions" (misrepresentation, biased teaching of history, psychological factors), and "the non-theological factors which accentuate the need for unity" (evangelism, the disorder of human society, state antagonism and persecution, the redrawing of political boundaries, the welfare state). The report concluded by listing some of the things that can be done, and referred the whole matter to Lund.

Follow-Up at Lund

Now for a brief examination of what happened at Lund, keeping in mind a large sign I saw in Paris one night on the Rue Monmartre. Across the front of a gay Cafe were these words: "we speak English more or less." So for the non-theological factors, dealt with more or less by the sections as they seemed relevant to their main theme.

In discussing 'discontinuity' such terms as 'schism,' 'apostasy,' and 'heresy' were defined and the non-theological elements recognized. Breaches or ruptures occurred in many cases for a mixture of political, cultural or even personal reasons, even though the ostensible cause was always listed as doctrinal. Again the menace of oppression and state control has had a deleterious effect on the churches in many countries today.

Chapter III of the Conference Report, which covers the subjects mentioned above, calls "upon the churches honestly to face certain present social and cultural conditions which greatly accentuate the need for unity." It enumerates the following: "The general disorder of human society, new migration of population, the redrawing of political boundaries, state antagonism and persecution, the assumption by the modern state of responsibility for education and social work, and the achievement of national independence by countries in which the churches were founded by western missionary expansion." This list is evidence that one of the sections dealing with 'The Church' read the report of the Bossey meeting. Chapter III went further, however, and called attention to the fact that these factors "have sometimes been the occasion of overcoming previously existing division. The unity found by Christians as a result of persecution is a striking illustration of this truth."

Two Factors

The section on 'Ways of Worship,' however, dealt most extensively with the material, and a complete section of Chapter IV of the Conference Report is given over to the large part played by many sorts of non-theological factors on differences in ways of worship. They concentrated on two of these, the *social* and the *psychological*.

"There is the crucial factor of language which operates both psychologically and socially. Round the expressions in a language there tends to gather a whole fabric of associations which are lost in translation, but which color the use of the expressions in prayer and worship. . . . For instance, certain

clauses of the Anglican Litany belong to a quite different ordering of society than that of Great Britain today. A stranger must be puzzled, even antagonized, by such archaism."

These political and social factors not only postpone re-union but hinder evangelism and damage the internal life of individual churches. "Thus within the same church there are often great differences of idiom between congregations recruited from different social classes. While there are perhaps signs of improvement discernable, one cannot neglect the many unhappy examples within churches of discrimination practiced on grounds of class, economic level, politics and race."

The psychological factor is just as important when it comes to ritual, both the elaborate and symbolic ceremonial designed to evoke a sense of mystery and the chrismatic forms which savor of trickery and assault the emotions. "Here puritan and not seldom the man of science are at one in their reactions; both show a single-minded repudiation of what seems to them obscure, unreal and artificial."

While Section IV was the only one that made a serious attempt to bring non-theological factors to bear on their theme in a specific way, the other sections did keep them in mind and referred to them as they could. For example in Chapter IV of the Conference Report we find such references as these:

"The thought-forms and language through which the Church proclaims the one Gospel are subject to the limitations and changes of history."

"The Gospel is always received by men living within certain particular circumstances—cultural, social, political and economic. Within these circumstances Christians are called to embody and maintain their allegiance to God."

"We have all received patterns of thought not only from the Gospel but also from the structure of society—we are influenced by conflicting conceptions of freedom and justice, equality and democracy. These conceptions sometimes color our understanding of the Gospel and tend to divide us."

The Theological and The Non Theological

It is true that "more than doctrine divides the churches," but a remarkable coincidence was evidenced at Lund between eschatological⁴ finding on the one hand and the awareness of the importance of the non-theological factors on the other. In one of the most powerful addresses of the conference, Professor Josef Hromadka of the Evangelical Church of the Czech Brethren, Czechoslovakia, forced us, because of the

4. Beyond time, other worldly, the ultimate aspects of Christianity.

pressing and serious character of the non-theological factors, also to think in very ultimate terms about the Christian faith and the Christian Church. This theologian from behind the Iron Curtain has certainly been under political pressure in his own country, and has had to, as he said, "make decisions in the sovereignty of faith, no matter how difficult and questionable they might appear to a traditional churchman or to our brethren who are not on the spot and cannot understand always what we do." Professor Hromadka made it clear that the prophetic word in his situation was not the usual one of defiance and protest, the resounding 'no' against Communism. "There are," he said, "inevitable 'no's' to be proclaimed as in any human situation. But we insist that our first prophetic word must be a 'yes,' a persistent as well as a joyful 'yes' to the Lord Crucified and Risen, who has put us into our situation."

In his relatively brief paper, Professor Hromadka, long a controversial figure in the Christian world, declared that "we are here gathered not as theological theorists or as ecclesiastical dignitaries but primarily as lost sheep rescued by the suffering, Crucified and Risen Lord, trying to understand ourselves and to interpret our faith and actions."

Certainly no one at Lund, save perhaps Martin Niemöller, was better able to see the implications of political factors than Josef Hromadka. As one who heard him said, "he made you feel that much that we associate with Christianity is purely historical and local." Hromadka made the conference sharply aware of "the ultimate issues and facts of our faith" in the face of the temporal and transitory. He said further:

"The tremendous changes in the very structure and foundations of our social life have made our theology and church much more watchful and responsible than they used to be before. All is at stake. We are realizing what it means (*theologically* speaking) to walk between life and death. Every word and category, every traditional church activity has to be re-thought, re-interpreted, re-evaluated as to its integrity and relevance. . . . We have to give up all the myths, superstitions, empty speculations and idealistic illusions inherited from the past. We have to combat a self-pitying, self-righteousness and to understand in what the *real* freedom of the Church consists."

Professor Hromadka concluded with the reminder that to deal with non-theological factors is "a kind of self-purification. But it must be a true *theological* self-examination. It must be a struggle within ourselves. The Church must remove—under the guidance of the Holy Spirit—all her idols and false altars. She must struggle with the antichrist in her own sanctuary. . . ."

Expected and Unexpected Factors

When C. H. Dodd wrote the previously mentioned letter to the Faith and Order Commission several years ago, he gave a new field of inquiry and concern to the ecumenical movement which will play an increasingly larger part in future ecumenical discussions. Here in this practical and historical area the non-theological and theological can come together at the local level for specific study and advance. Beyond dogmatic differences are the operation of forces we can see and understand and deal with. Here is the answer to whatever failures can be found at Lund: we are weak and sinful men and we like being weak and sinful men, Adams in an atom age, who need by the grace of God to break through the "manifold pressures of man's finite and sinful life" and as The Church of Christ, be "constantly renewed and sustained by God's saving activity," to live as He commands, obediently in history, and to fulfil the mission He has given us.

One unexpected non-theological factor appeared at the Conference and exercised its influence. There was always a group of children around the entrances to the University Building, the Student Union Building, and the Cathedral collecting autographs of the delegates, especially the ones with beards and colored robes. They paid with a curtsy, but the delegates who were in a hurry often found them a bit of a nuisance. One delegate confessed this and then told how in stopping rather ungraciously one day to sign an outstretched book he learned a lesson in humility and graciousness from the better Christian who had signed the book just before him. A delegate from East Germany had not only signed his name and address but had also written a message of greeting for each child.



Buzz Session

1. Give one illustration each of the influence of some known non-theological factor in the following fields.
 - a. Political
 - b. Social
 - c. Psychological
 - d. Class or Race
 - e. Any other
2. "How far do class distinctions in America run along denominational lines?"⁵

5. From *The Church's Unity*, a Pamphlet issued by the Faith and Order Department of the British Council of Churches, page 19.

3. In the light of this chapter discuss the following statement:

"The *contents* of the Bible need interpreting today. There is more light today than ever, far beyond just literary criticism. We see the human situations in which the books of the Bible were written, the play and interplay of psychological, economic, political, social, cultural and religious forces which have tossed men and empires to and fro. The Scriptural message must be given where men live."

4. "Do non-theological motives to any extent account for the cleavage between High and Low Church within the Protestant Episcopal Church?"

5. Discuss the overlapping of psychological and social factors, in what to the stranger are 'foreign ways' of other people's worship and prayer which get in the way of the stranger's devotion.

6. What are some of the *real* motives behind our feelings toward Roman Catholic ritual and symbolism and devotional practices on the one hand and Pentecostal emotional extremes on the other? Are these feelings and reactions from personal experience or hearsay?

7. Discuss the following quotations in the light of the practices of your own Church: "Christian worship must indeed not be subordinated to the fluctuating requirements of human nature: it has its background in God's initiative and His revelation. But its gracious content must be presented in a manner congruent with the activities of our common life."

8. Could the following message from King Gustav Adolf of Sweden to the conference be considered as a 'non-theological' factor? "Will you please convey to the conference my sincere thanks for their kind message. I express my very best wishes for the success of your conference the aims of which have my keen support and understanding."

9. Would you classify the following as 'non-theological' and influential in a theological conference?

a. One of the many good things during these two weeks together was the mingling of the delegates. Everywhere two or more walked or sat or stood in earnest conversation. At mealtime and tea-time and even worship time you would find yourself next to someone you would probably never have known apart from such a conference. Before the weeks had passed you felt at home

with everyone and realized with new power the strong ties of the Christian fellowship around the world. A non-theological factor?

- b. One part of the technical arrangement for the plenary sessions never ceased to amaze me. The simultaneous translation into French and German was done by two young persons seated at tables on either side of the rostrum, facing the front sections which were equipped with earphones for receiving their translations spoken into a microphone. They spoke so softly one could not hear their voices but could see the movement of their lips. Only with the earphones could their voices be heard, when the distractions of the surroundings were shut out. The language barrier was overcome in part by such measures. A non-theological factor?
10. Would you be in accord with the custom of Professor Boendemaker of Holland as to one way of using a non-theological factor to implement the theological? He takes home some flower seed from whatever is growing in the place where the ecumenical conference meets and plants them in his garden. As the flowers grow they remind him of what took place there. Perhaps, in some way, the seed thoughts planted in discussions together can be taken home and allowed to grow and flower.
11. Define the following terms: 'Schism,' 'Apostasy,' 'Heresy,' and then discuss them in the light of the nature of unity.

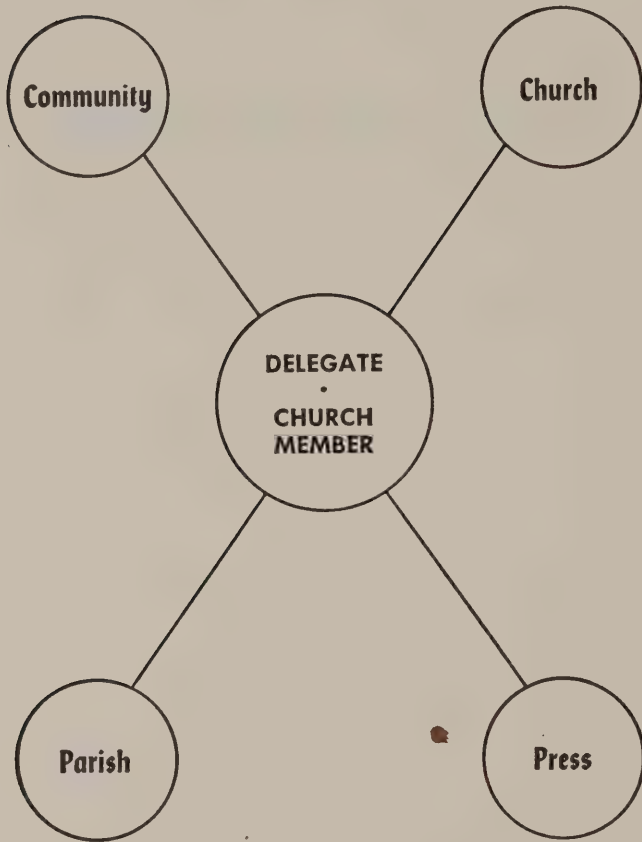
FOR MAKING NOTES

PART III



The Growing Edges

By All Means Let It Be Heard



Among Christians
Where They Live

A Roundup of Other Things

Have mercy upon our lack of faith when we lose sight again of visions. . . . Take from us all fear of truth, all coldness of heart, all weakness of will.¹



The Youth Group

As usual at ecumenical gatherings, a youth delegation was present. At Lund, twenty of them were divided up equally among the five sections. Considering the 'doctrinal' character of the Faith and Order Movement, practically all members of the delegation (among them two young ladies) were either ordained ministers or theological students. All the great confessions of divided Christendom were represented, thus providing a miniature image of the conference itself. There were three good reasons for their presence there:

To serve an ecumenical apprenticeship, realizing that out of such experiences will come the leadership of the future as it has in the past.

To attempt to establish a sort of bridge between the ecumenical 'specialists' and Christian youth of all the churches.

To represent and to bring to the attention of their elders the interests, anxieties and the problems of Christian youth of the entire world.

On the second Sunday afternoon, the Youth Delegation participated in a giant youth rally held at the State Theatre in Malmö, sponsored by the Church of Sweden. There they listened to several addresses directed especially to Christian youth.

The press met a few members of the youth delegation one afternoon and heard the following remarks in an informal 'give and take' session—really the young people's impressions of the conference. They were rather critical of the slowness of progress made; they were forward-looking, feeling a tremendous urgency (like the younger churches) to bear a united witness to young people around the world (a great mission field). But their natural impatience was balanced by a new knowledge gained at Lund of the depth of the difficulties involved. The youth were looking for action beyond the books,

1. From "A Service of Preparation for Holy Communion."

more evidence at the growing edges, but they were still groping for the 'how!' The delegates were 'too conservative,' there was need for more women and laymen. There was also too much denominational preconditioning and too many hair-splitting theologians who were trying to turn others to their points of view.

Surely, they felt, the churches should be able to come together under the guidance of the Holy Spirit and to make some progress. They contrasted individual responsibility and confessional responsibility, and expressed the need for more ecumenical concern all along the line.

When they said there was not much tangible evidence of progress toward 'intercommunion,'—indeed that the ecumenical movement had been going backward from Edinburgh—they were reminded that the subject had never been gone into so deeply before and that many new denominations not represented at Edinburgh were present at Lund.

The leader of the youth delegation was Professor Alexander Schmemmann of St. Vladimir's Orthodox Theological Academy, New York, who told the press of his satisfaction and appreciation over the participation of his group and the contribution which they felt they were able to make to the conference as well as the tremendous gain for them from this experience in ecumenical conversation. He called attention to the report which they would make to the conference and mentioned they would carry the message of the Lund Conference to the Third World Conference on Christian Youth which is to be convened at Travencore, India, in December 1952.

Mr. William Lazareth, an American Lutheran member of the delegation, expressed satisfaction that they had been able to voice their views at conference sessions and described that as an advance on the Assembly at Amsterdam, where the youth members had conferred simultaneously but separately.

Another youth group was near at hand—the World's Student Christian Federation's Theological Students' Conference held at St. Lawrence's Seminary at the edge of the city. Their conference was set up in sections and covered the same material, although they attended all the open meetings of the main conference. Each evening they had one or more of the ecumenical leaders in for an informal chat, which often lasted for hours. They were also there to train in the art of ecumenical conversation.

One day at a press conference this group told something of their conference, where some fifty young people from twelve countries and twenty churches were gathered together for training as future leaders in the ecumenical movement and

task. They were also there to meet church leaders as well as to discuss the issues before the main conference. They had no connection with the official youth group. They realized they could go further in their discussion of the issues than the conference could for they were not representing churches—they could be more irresponsible, in the best sense of that word.

Their reaction to the conference was much the same as that of the official youth group. They, too, were disappointed that more tangible progress was not made at such a conference. They felt the sense of urgency was not ever-present in the larger meeting and that it ought to have been since this was such a critical time.

At the final plenary session the official youth group made a report. Certain parts of it should be read and remembered.

“This conference has taught us:

“The growing understanding of and respect for the emphases of other confessions.

“The feeling of oneness which we experienced in worshipping together in this ecumenical setting.

“The method and conduct of a conference such as this. . . .”

In their sense of urgency about the ‘mission field’ situation in which the churches find themselves and the crucial need for a unity of witness, one telling illustration was given by the young people: “In England, for example, when an Anglican and a Baptist find themselves side by side at a factory bench, the difference of view on Episcopacy tends to recede and the fact of witnessing to one Christ comes to the forefront. In saying this, we are not making light of doctrinal differences nor are we trying to by-pass them, nor are we being naive. We agree that the witness would be even better if they agreed on church order. We are simply stating a fact of unity of witness which many of us have experienced in practice to a remarkable degree in the past difficult years and which tends sometimes to be forgotten in a conference such as this. . . . We as a youth group in the conference have not always been able to see how the theological discussion has been related to the situation of the people living outside the walls of this University. It seems to us that our unity in witness demands a re-thinking of theology to make it relevant in the context of the world today. Christian faith cannot be expressed in a vacuum, and we have to connect our understanding of Christian doctrine with the problems of everyday people. We do not suggest that theology should be subordinated to the fluctuating demands of human nature, but its content must be presented in a manner congruent to the realities of the world today.”

In answer to the question: "Where do we go from here?" three points were made:

"While we agree that it is necessary for any misunderstanding still existing on matters of denominational belief to be cleared up, and while we agree that it is necessary for the question of terminology and the understanding of it to be examined, we would suggest that the time has come for a new development in the Faith and Order work to begin."

"The study of each other's emphases and methods must clearly also continue . . . [But] we would like the approach to the problem by the various churches to be not 'Why is it we don't want this particular emphasis or method?' but rather 'What can we learn of it of positive value?'"

"Finally, we suggest a renewed emphasis on the study of the Bible, in a serious attempt to discern the true Biblical basis of the Church."

"We believe that although the work of the conference in Lund is nearly over, the work of the Lund Conference in the four corners of the earth, to which we shall soon be scattered, is about to begin."

The Second Assembly

One of the most important committees appointed at Lund was charged with producing the conference message² and the wording to be used for the *Faith and Order* theme to be used at the Second Assembly of the World Council of Churches scheduled for the late summer of 1954 in Evanston, Illinois. The message—A Word to the Churches—has been given.³ The following theme presented by the committee was accepted by the conference: "Our Oneness in Christ and Our Disunity as Churches."

The Rt. Rev. Angus Dun, an Episcopalian, acted as chairman of the committee. In presenting the report, he explained that this theme was broader and less theological than some of the committee wanted but was better for the wider representation at Evanston which would have to discuss it. He felt the decision was a wise one because it was a statement of the contradiction in which we find ourselves. We need to explore our oneness further and our disunity further and the demands each makes upon the other. Light should be shed upon this theme by the larger Assembly theme: "The Crucified and Risen Lord as the Hope of the Church and the World."

2. See *Prologue*.

3. Page 5.

Pastor Pierre Maury of France felt the title was too academic, that it needed to be more challenging, such as, "Christ makes us one, why are we divided?"

Bishop Dun felt this title would narrow the question but was willing to accept this as a sub-title to pass along to the committee which would prepare the preliminary material for Evanston. Dr. Hodgson explained that a theological committee would be appointed to consider the theme and to prepare such materials for Evanston.

What happened at Lund can help make what will happen at Evanston at the second assembly of the World Council of Churches a great step toward the oneness of Christ and His Church.

The Press

The Press and Publicity Committee was asked to make a formal report to the conference. In addition to a more or less statistical report of work done, noting the cooperation with the secular and religious press in covering the conference and doing the normal routine of the press room—including this time both radio and television coverage—the report read more like a fervent apologia for evangelism. The introduction sounds like a good lay sermon, as indeed it is.

"Public relations, in such a setting as that of Faith and Order, may properly be considered as a form of Christian evangelism. The concern of the early Christians was to publish the glad tidings of the mighty acts whereby Jesus and His disciples turned the world upside down. In spreading the good news these early Christians used every means of communication known to the ancient world. . . .

"Along the broad highways of ancient Rome sped couriers with letters containing news and godly admonitions from Paul to the little group of Christians at Antioch, at Philippi, at Corinth, and in the imperial city itself. Later, when the hordes of the barbarians from the north swept down upon Rome, groups of devoted workers, the public relations men of their day, laboriously copied out the good news for their own and future generations. And with the invention of the printing press the same glad tidings were spread abroad in the languages of many peoples and races so that it could be said again, as at the first Pentecost, that every man heard in his own tongue of the wonderful works of God.

"So in this day if the Church would carry its message to the farthest corners of the earth, and so fulfill its divine commission, it must not only preach the word from its pulpits, but

must spread it through the religious and secular press, the motion pictures, and radio and television, that again every man may hear through the medium that he best understands what God is doing through His Church today.

“A press and publicity committee is therefore indispensable for a conference such as this, and a continuing and effective public relations department is essential to the growth and understanding of the World Council of Churches.”

How did the word from Lund first reach you?

Future of Faith and Order

Another important committee at Lund gave serious consideration to the future organization of Faith and Order. Many minor changes were made in the Constitution and the rearrangement of some of the paragraphs was necessary in order to make it harmonize with the new wording of the functions and the change in the organization. The final report of the committee, after certain changes accepted on the floor during the discussion, ended up like this:

“The functions of the Commission are:

(i) To proclaim the essential oneness of the Church of Christ and to keep prominently before the World Council and the churches the obligation to manifest that unity and its urgency for the work of evangelism.

(ii) To study questions of doctrine and worship, and social, cultural, political, racial and other factors in their bearing on the unity of the Church.

(iii) To study the theological implications of the existence of the ecumenical movement.

(iv) To study matters in the present relationships of the churches to one another which cause difficulties and need theological clarification.

(v) To provide information concerning actual steps taken by the churches towards reunion.”

The important part of the organizational change is found in Paragraph 5, Section (ii)—“The Commission on Faith and Order shall consist of 85 members appointed by the Assembly of the World Council with power to nominate additional members up to the number of 15 for appointment by the Central Committee. . . .”

This means that instead of an unwieldly number, like the old membership list of some 200 with seldom more than 70 to

80 at a meeting, there would be a smaller active group actually interested and at work.

In addition a smaller working committee of 22 members would be appointed from the commission membership with power to add not more than 3 additional members.

Before the conference adjourned, the 85 members were elected, the working committee appointed and the new officers announced.

Chairman: The Most Rev. Yngve T. Brilioth of Sweden.

Vice-Chairman: Dean Clarence Tucker Craig of the U.S.A.

Chairman of the Working Committee: The Rev. Oliver S. Tomkins, of Great Britain.

Full-time Secretary: The Rev. Dr. J. Robert Nelson of the U.S.A.

Theological Secretary: The Rev. Dr. Leonard Hodgson of Great Britain.

Associate Secretary for America: The Rev. Dr. Floyd W. Tomkins.

The new commission will take over where the old commission left off and will continue under the present constitution until further changes are necessary.

The following members of the new Faith and Order Commission are from the United States:

Bishop J. A. Allen, African Methodist Episcopal Church
Rev. Dr. C. Bergendoff, Augustana Evangelical Lutheran Church

Dr. J. Bodensieck, American Lutheran Church
Dean Clarence Tucker Craig, Methodist Church
The Rt. Rev. Angus Dun, Protestant Episcopal Church
Dr. S. J. England, International Convention of Disciples of Christ

Rev. Prof. G. Florovsky, Oecumenical Patriarchate of Constantinople (Exarchate for Russians in the West)

President H. Gezork, American Baptist Convention
Rev. Dr. P. E. Gresham, International Convention of Disciples of Christ

Bishop Ivan Lee Holt, Methodist Church
Dr. Douglas Horton, Congregational Christian Churches
Rev. Dr. T. A. Kantonen, United Lutheran Church in America
Dr. P. S. Minear, Congregational Christian Churches

Mr. Clifford P. Morehouse, Protestant Episcopal Church
Dr. R. E. Nelson, American Baptist Convention
Dr. A. C. Outler, Methodist Church
Mr. Preston T. Roberts, Jr., General Conference of the Society
of Friends
Rev. Prof. A. Schmemann, Oecumenical Patriarchate of
Constantinople (Exarchate for Russians in the West).
His Holiness Mar Shimun, Church of the East and the
Assyrians
Rev. Dr. T. M. Taylor, United Presbyterian Church of
North America
Dr. J. N. Thomas, Presbyterian Church in the U.S.
Most Rev. Archbishop Tiran Nersoyan, Armenian Church
in America
Prof. L. J. Trinterud, Presbyterian Church in the U.S.A.

The Closing Service

The closing service had even a larger congregation than the opening service. Very few delegates, apparently, departed early. The Methodist Covenant Service was adapted for the occasion. After the sermon by Dr. Douglas Horton of the Congregational Christian Churches, U.S.A., who was Vice-President of the Conference, and the reading of the lesson—our Lord's parable of the vine, a long service, with both minister and people alternating and joining together, was held, pointing up the areas of our division and failure and dedicating our lives anew to the Lord of the Church. The service ended in a solemn covenant with God: "Let us engage our heart to the Lord, and resolve in His strength never to go back. . . . Let us now, in sincere dependence on His grace and Trusting His promises, yield ourselves anew to Him."

FOR ANY THOUGHT-JOTTING

Where Do We Go From Here?

*O Lord God, we pray Thee, bestow upon Thy people the spirit of heavenly wisdom, that Thy Word may come among us to grow. . . .*¹



At the Local Level

Three phrases from Lund will help guide the thinking in this chapter and stir up clues to the follow-up on the Third World Conference on Faith and Order at the local level.

"The growing edges" was a phrase often used at Lund. But growing edges must become cutting edges, sharp enough to cut away our complacency and extraneous appendages and make us realize that in the task that lies ahead, there is a part which every Christian can play.

Another phrase speaks a truth yet to be fully grasped by the churches. "The Ecumenical Movement is not alive unless it is local." Perhaps many who read this chapter will enlist for an eager participation in whatever practical means can be found at the local level to close the gaps that remain between the churches.

Still another phrase was a question, asked most often by the young people and spelled out in their report to the conference. "Where do we go from here?" By this we mean at what point do those who are concerned for Christian unity take hold and move on. Both those who went to Lund and those who did not must band together and in "acts of obedience" each one must become as "he that gathereth."

The Lund Conference is now a page in ecumenical history but its influence is only beginning to leaven the lump of the Church's life. How? By us. When? Now. Where? In our home places. The theologians have done a great deal of work. Now it is our turn.

Charles Brent's counsel still holds for all: "Melt your theology into poetry. But note that you must have a theology before you can melt it." Faith and Order at Lund has given us theology; now we must do our best to melt it into poetry which takes the essence of real religious truth and vitalizes it with the spark of conviction.

1. From "The Conference Service."

I recall some words written after the Amsterdam Assembly in 1948. "The next step is to get the spirit of Amsterdam [or Lund] across to the lay people of our own and other churches. And the essence of that spirit is this: that in the light of the Cross problems that are otherwise insoluble can be solved; that the Holy Spirit is still in the Church, guiding her into truth.

"Amsterdam [Lund] is only a first [another] step. It is easy to find fault with what was said and done there, and to belittle its accomplishments. But the important thing is that the World Council of Churches (and its Faith and Order Commission) is now a fact, and that through it Christians of the most diverse backgrounds may come together in love and charity to take counsel about the affairs of the Kingdom of God. That is a long step forward."²

As I pondered this final chapter while crossing the Atlantic Ocean and the job of translating and interpreting the work of the Third World Conference on Faith and Order at Lund to the people in the parishes, the same thought came as when I crossed the same ocean following the Amsterdam Assembly four years ago, namely two questions:

'What next?' and 'By Whom?'

'What next?' will produce answers when it is asked often enough and stayed with until it becomes 'what next for me?' Then it is we find the answer to that second question: 'By whom?' Yes, we know now: 'By me!'³

The grass roots level is the place where the most people are. Since God must have loved the common people, because He made so many of them, He expects the Church to keep them informed about progress in all matters pertaining to His earthly Kingdom.

So the question knocks at our door—"Where do we (I) go from here?" From the pages of this book the answer should begin to emerge. How would you formulate it?

The Growing Edges

Here is one clue as to the method of ecumenical conversation and conference at the local level for those concerned and ready to further the steps taken at Lund, based on the psychologists' concept of 'motivational capacity.' Let's call it the method of 'creative conflict.' At the basis is this conviction: "If God is an infinite God, any answer to any aspect of God is inexhaustible. Therefore when two sides (or two answers) to

2. From the *Living Church Annual*, an Editorial, 1949.

3. *Venture of Faith*, by James W. Kennedy, pages 117, 119.

the same truth come up and we sit down and think in the light of this theology we can produce a better answer than either person can alone. We call this 'The third alternative.'"⁴

In combing the Conference Report there are many other clues, hints, pointers and recommendations to be found in the spirit of our three phrases—"the growing edges," 'the ecumenical movement is not alive unless it is local,' and 'where do we go from here?' Lund calls all Christians to further study followed by 'acts of obedience.' This demand for action in the *Word to the Churches* should stir us to examine our tenets and our relationships in the same spirit as C. H. Dodd's letter and Josef Hromadka's address. In the same *Word to the Churches* another point is made. Not only is there a demand for action as a 'next step' but that there is another next step: the discussion every where, at the local level as well as the international level, of the relationship of Christ to the Church rather than to compare notes on what each Christian group means by the word 'Church.' Implicit throughout all of the Lund report is that on the whole we are just beginning to understand the non-theological factors. This should open a vast new field of exploration at the local level and be the first answer to "where do we go from here?"

One of the chief tasks of Faith and Order is still to confer together for clearing away misunderstandings, removing obstacles, exploring the deepest and most controversial issues, and then sharing this rich experience of such fellowship for a few with the many they represent. On the basis of the Conference Report we have spoken of the Church, of Ways of Worship, of Inter-Communion, and of Non-Theological Factors, "issues deeper and more controversial than have been so spoken of before." Now we speak more practically concerning them.

The Bible was the main Source-Book at Lund. The delegates were driven back to its pages in every section and found the right Gospel Word to say about the matter under discussion. This emphasis on Bible truth, which is the fundamental truth for all Churches, should encourage more and deeper Bible study in groups and by individuals, seeking behind each separate conviction and loyalty what "the Spirit saith unto the Churches."⁵

Lund urged the continuation of a positive attitude toward Church Unity, especially at the local level—that God wills it, that we must 'stay together,' that God's grace is possessed by all, that there exists a real oneness in Christ, that divisions and

4. Dr. Ernest M. Ligon, author of *The Psychology of Christian Personality*.

5. Revelation 2:7.

disagreements are temporary and must yield at last to those who seek to draw closer to Christ and to one another.

At a conference, far removed from the difficulties of living under One Lord as separated bodies in a community, it is much easier to speak of 'penitence' and 'acts of obedience' than it is to keep penitent and obedient in the face of the sinful reality of division in our several communities. But that is where God has placed us to be His witness among the peoples. Lund's words push us to a greater eagerness in conversing together in brotherly love and in acting together in *all* matters except those in which deep differences of conviction compel us to act separately.

It is up to the members of the Churches to examine motives more honestly and to be sure pride and arrogance do not prevent the Spirit of Christ from prevailing in our communities. Aloofness and superiority can never co-exist with love and humility in the Kingdom of God on earth. While the world stands in the midst of crisis and the Gospel message of redemption is waiting to be heard by millions around the world, we cannot allow smallness to enter in and block off God. Our mission is inescapably plain—to convey the Christian message to the mass of mankind 'by all means.' How can we preach the One Gospel of the One Christ and manifest the oneness of His Church so long as we "remain blind to the signs of our times and deaf to His Word?" Our Lord still speaks to His Church: "*he that gathereth not with me, scattereth.*"

A Pervasive Influence

While Lund gave us much theology to comprehend and implement, the emphasis on the relationship between Christ and His Church strengthened the great tie which brought us together and which holds us together. As William Temple said: "If we didn't know we belonged together we wouldn't come together from the ends of the world." What the theologians *talk* out together we must *live* out together. In the light of our faith in Jesus Christ as Lord and belief in the Church as the Body of Christ we must act consistently or else our faith and our belief are nothing but sterile words and our calling 'Lord, Lord' is a front for shallowness. Christ and His Church are inseparable and we grow together in direct ratio to our obedience to Him who is the Head. No matter to what part of the Body of Christ we give our loyalty our primary allegiance is to Him as Lord. Even at the local level we can earnestly seek for more knowledge of the doctrine of

the Church, the doctrine of Christ, and the doctrine of the Holy Spirit.

The people of God, however, are charged with changing the world, not to study theology all the time. The latter is valuable only as it aids the former. Therefore as the 'redeemed society' we must engage together at every level in the task of evangelism. Whatever hinders our cooperating together at this point should be eradicated without delay. A good place to begin is in Christian service, cooperating together wherever and whenever possible, on the alert to be aware of divisive feelings caused by traditions of a political, national, social or racial character. Lund asks us to study these hindrances and find ways of removing them. In the light of the terrible political and ideological struggle which divides mankind today, Christians must be ready for whatever testing lies before them, and this testing can best be met by closer fellowship and cooperation. But chiefly our unity is needed for spreading God's Kingdom.

Lund stressed the common task to witness in our several occupations shoulder to shoulder with our brother in Christ; to engage in conversation with him, to understand him better, while working with him; to engage in prayer and Bible reading together when possible, and to maintain the highest standards of Christian charity, fairness and accuracy in every word spoken or written; to exercise 'a pervasive influence' on the groups we associate with; and both in attitude and deed seek to win men for Christ, doing nothing to repel them.

Study can be a tool, especially when it is used to learn what our several Church groups believe, why they believe it, and the implications which should naturally follow. As a member of a worshipping congregation we should know something about the customs, requirements, and practices of worship of the Church which the congregation represents locally. Faith and Order has encouraged and stimulated such study. Lund reiterated the need for it, if we are ever to understand each other's traditions as well as our own. We should not ever be slow to undertake a scrutiny of our own situations and to question whatever is amiss as contrary to the Spirit of Christ. So that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Check back over the buzz questions for further clues to action. Look at the bibliography for further material to study. And remember, that while the work of the Lund Conference is over, the work of the Lund Conference in the four corners of the earth has just begun.

So, Lund 1952, lies in the past and Evanston 1954 will soon be confronting us. But in the meantime, if only a few small signs of ecumenical *movement* are discerned we shall not despair.

Yes, again we ask, where *do* we go from here? And again the answer comes: we go right into the parishes and communities, as the conference report puts it, and begin to act together in all matters except those in which deep differences compel us to act separately. And to make this a priority in our lives.

The Lord says once again to his Church: "he that gathereth not with me, scattereth."

FOR ANY THOUGHT-JOTTING

Epilogue



Lund's Influence

What does the report from Lund have to say finally to us who are on the firing line of the churches, where we are, now? This question was answered, in part, in the two concluding paragraphs of the Conference Report, a "very moving and important appeal to our Churches."

"The work of the Lund Conference and the nature of its true contribution to the life of the Body of Christ cannot be judged in the short perspective of a few days. *The end of this conference marks only the beginning of the ways in which its concern with the unsolved problems of the Church can, in the providence of God, extend its influence throughout the whole community of Christian people.* In confronting the fundamental issues of Christian unity we have been working at a level far more profound than that at which our Churches originally discovered their more obvious agreements. This deeper sense of the tensions within the family of God has compelled us to face the crucial points of our disagreement. We have not resolved our differences nor brought forth before the world a simple method of achieving unity. Yet we have safeguards against complacency far more important in character. This Conference, by its very existence as well as by repeated emphasis, has called the Churches both to a deeper awareness of their common faith and to a more resolute effort to translate that faith in terms clearly visible in their common life. More perfect agreement waits upon a more adventurous courage and upon a more urgent effort of the will. We believe that 'he that willeth to do the will of God shall know' what is His purpose for His children.

A Part to Play

"In the task which lies ahead there is a part which every Christian can play. The insufficiency of our discipleship is due to the imperfection of our dedication to God's will. If our

Churches have not risen to watch the needs of the world with a clear demonstration of God's will and purpose, the cause lies partly in the apathy of so many who call themselves by Christ's name. When Christian people have humbly returned to the only springs of mercy and power, they will find that their feet are firmly set upon the path to that unity which God has designed for His people. Most earnestly, therefore, we summon all Christians to the duty of constantly renewed self-dedication to the will of God. *And when we are ready humbly to receive what God is waiting to give us, we shall know that the greatest treasures of His Church are never of human achievement but always of divine grace*"¹

1. The official printed "Conference Report" can be obtained from the Secretary for Faith and Order in North America, Dr. Floyd W. Tomkins, Washington, Connecticut.

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4. *The One Church*—CLARENCE T. CRAIG, New York, Abingdon-Cokesbury, 1952. \$2.00.
5. *Ways of Worship*, Faith and Order Commission Papers: No. 6. 25c.
6. *The Church*, Faith and Order Commission Papers: No. 7. 50c.
7. *Intercommunion*, Faith and Order Commission Papers: No. 8. 25c.
8. *Social and Cultural Factors in Church Divisions*, Faith and Order Commission Papers: No. 10. 25c. (The same as *More Than Doctrine Divides the Churches*.)
9. *Intercommunion*, a volume of essays edited by DONALD BAILLIE and JOHN MARSH, Harper and Brothers, New York, 1952. \$4.00.
10. *Ways of Worship*, a volume of essays, Edited by PEHR EDWALL, ERIC HAYMAN and WILLIAM D. MAXWELL, Harper and Brothers, New York, 1952. \$4.00.
11. *The Nature of the Church*, a volume of essays, Edited by R. NEWTON FLEW, Harper and Brothers, New York, 1952. \$4.00.
12. *Towards Church Union, 1937-1952*, STEPHEN NEILL, Faith and Order Commission Papers, No. 11. \$1.50.
13. *The Lund Conference Report* (exact title not known).
14. *The Volume of Proceedings at Lund* (exact title not known).

An Evaluation: What Came Of It?

WHAT THIS BOOK HAS MEANT TO THE
LEADER AND PARTICIPANT



General Reactions:

Specific Response:

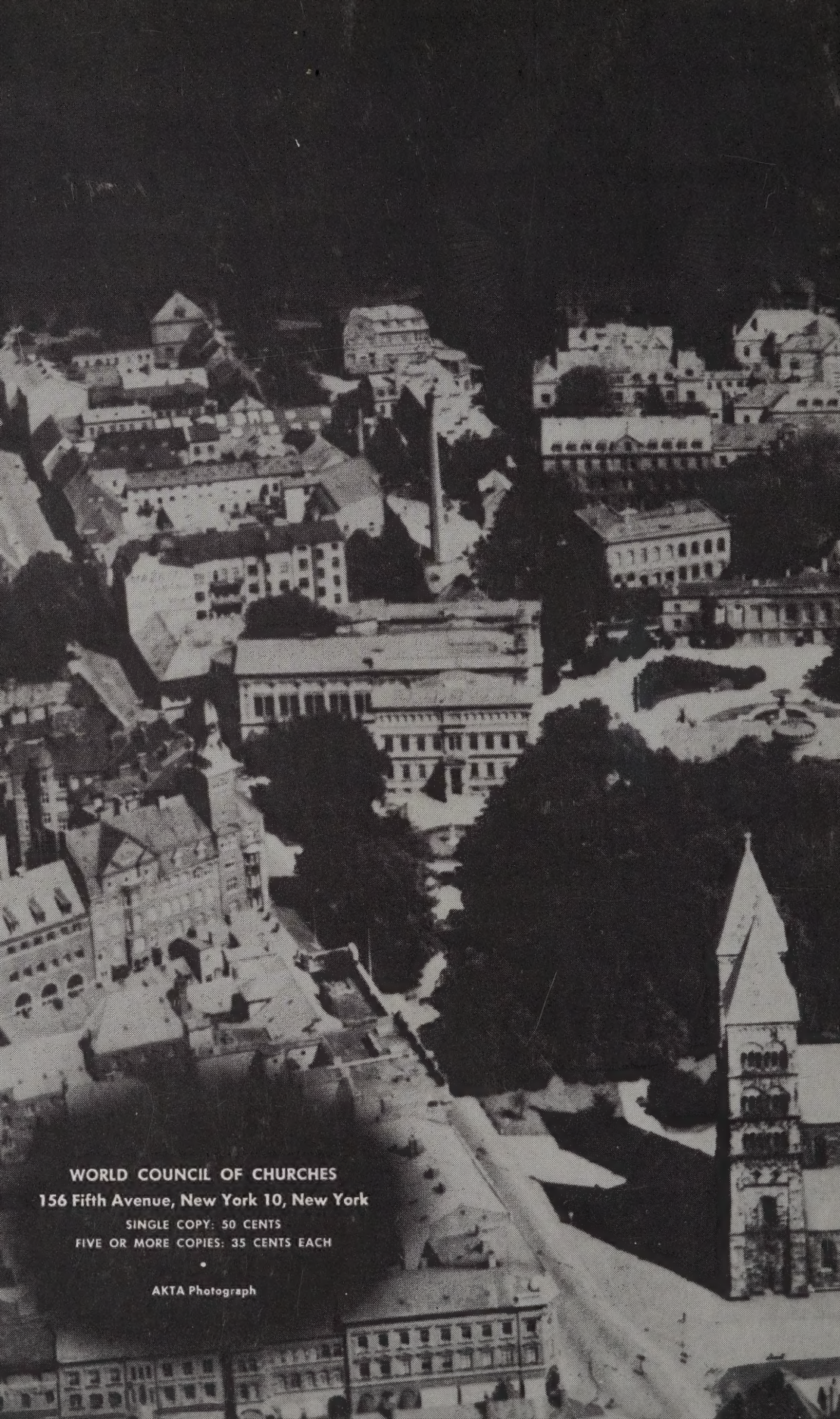


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